Dedic.

Perfect

it standeth upon - passion

53, b. 99. 130, b.

latter cast of the world 2. 66. b. peevish 3 forwarder &

elvisher 4, b. Theon 4, b. lurliburlis 13.

Snedge 2. 25. 103, b. 142 b. semblably 4, b. harnused with wine 75, b. 138

10, b. 43. b. 58. 28 b. 63. 69 b. 78. 99. 100. 85. 111.

wine 5. trade of life 6, b. fulsome 9, b. 104. 112. 142. 155.

bumbasted with drinks bellycheare 10, b. meycockes 13.

burlye 16, b. 17. clubbish 17. entermedled 18. incense 22.

cancard 25. lay in my dish. 26. overwhealed & engrayled

27, b. momentany 31. 2. jumpe it as weares 30, b. medley

hayres. 36. dislyke the oak 32. prolowethe bring to effect &

passe 35. lively cleare straynable voyce 37. 75, b. fast fleshed

39. tots - prickmedainties 39 b. Cortlesian 40, b. meanly

thicke springolds 41. 41, b. produced out bourgeois 41, b.

pylde 42, b. pystinge plenis 45, b. wearish 46. frequen

ted 47, b. pricke & price - ufarced with clawing flatte

riel. 48. great haunted 48, b. foyson 51. sonderly 51. b.

~~[illegible]~~ lake 55, b. hepe revel rexe 56. trotted &

gazed into 58, b. can his Leripope sickerly 59. lum

pistiness 64. [illegible] 85. homish 65, b. 66. forworne. 66. b.

forespent 67, b. namely 68, b. amarodness 70. paltered

withall 72. tallage 73. pestered - marle together cor

deuse, customably 73, b. utter part customally 74. quag

leth 75. quipped & rebuted 76. scrupulous quidditie &

diffuse questions 77. common pleas 77, b. bolling 80, b. cam

oysed nose 86. bolne 82. [illegible] forgrowen 83. app

oynt (considers) 85. tallage 87. perbraking 88. clamped up. 90.

frushed 91. boulted out 92. teeth whetting. 94. appayre 94, b. skate

95. lore 95. b. starche 96. smowyng - fiking up & downe - shuttle

97. quip yonge pruicockes - gogleth mistayed heedes any piece of

wisdom 97, b. Carcawayes 98. dule - amayne - blunket 100, b. sty

fled up. 102. frumpeth 103. garbo [illegible] 105. disbo

lassed 106. balassed 85. franked cowpes 111, b. bickering with 117, b. pass

ioned 119, b. [illegible] 121. sovereign 126, 27. moodes 128, 29. b. [illegible] 130.

[illegible] 140. apayre 150. peats 154. protent 155. ensue 156.

Dedic.

Perfect

it standeth upon - passion

latter cast of the world 2. 66. b. peevish 3 forwarder e
elvisher 4, b. Theon 4, b. lurliburlis 13.
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forespent 67, b. namely 68, b. amarodness 70. paltered
withall 72. tallage 73. pestered - marle together con
:dense, customably 73, b. utter part customally 74. quag
leth 75. quipped e rebuted 76. scrupulous quidditie e
diffuse questions 77. common pleas 77, b. bolling 80, b. cam:
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[illegible] 140. apayre 150. peats 154. protent 155. ensue 156.

THE Touchstone of Complexions.

Generallye appliable, expedient and profitable for all such, as be desirous and carefull of their bodyly health.

CONTAYNING MOST easy rules & ready tokens, whereby euery one may perfectly try, and throughly knowe, aswell the exacte state, habite, disposition, and constitution, of his Body outwardly: as also the inclinations, affections, motions, and desires of his Mynde invvardly.

First wrytten in Latine, by Leuine Lemnie, and now Englished by

Thomas Newton.

Nosce teipsum.

Imprinted at London, in Fleete-streete, by Thomas Marsh.

Anno. 1581.

Cum Priuilegio.

TO THE RIGHT Honorable, hys singuler good Lorde, Sir VVilliam Brooke Knight, Baron of Cobham, and Lorde Warden of the Cinque Portes: Thomas Nevvton, his humble Orator, vvisheth long Lyfe, encrease of honor, vvith prosperous health, and eternall Felicity.

VNdry times (right Honorable & my singuler good Lord) debating with my selfe the Chyefe causes, why Artes, and Disciplynes doe (in these Alcyon dayes of ours) so universally flourish; although I knowe well ynough that sundry men can coygne sundry reasons, and alledge manyfold verdictes and probable argumentes therefore: yet in my simple iudgement, nothinge more effectually whetteth the wittes of the studious, nor more lustily awaketh the Courages of the learned,

then doth the fauourable furtheraunce and cheerefull cõtenaunce of the Prĩce and Nobility. For honor, preferment, dignity, and prayse, feedeth, nourisheth and mayntayneth, both Artes & vertues: and Glory is a sharpe spurre, that vehemently pricketh forwarde gallant heads, & pregnaunt natures, to attẽpt worthy enterpryses. VVe see, that thing to bee greedily (and as it were, with a certayne kinde of Ambition) on al hãds sought for and pursued: whereunto the Prince and Peeres are studiously enclyned. And therefore the lesse meruaile is it, though in Royalmes and Countries, gouerned by barbarous Prynces, & mãstruous Tyrannes, learning bee vtterly profligated; and though the Muses takinge thence their flight, doe abandon that soyle, where they see themselues so slenderly regarded, and so churlishly entertayned. As contrarywise, where they bee reuerenced, cherished, mainteyned & had in pryce, there doe they endeni-

zon

zon thẽselues, & settle their dwellings. And this surely (my L.) do I think to be one, or rather an onely cause, which in this old age & latter cast of the world, rayseth vp amonge vs, such a plentifull Haruest of rype and excellent wits, cõspicuous in euery faculty: because by speciall Priuiledge frõ the Almighty, & of his great bounty & gracious goodnesse towards vs, we haue such a godly, vertuous, & learned Princesse, & such an honorable State of noble Personages, thẽselues not only in euery seuerall Arte singularly skilled, but also to the professors therof (lyke terrene Gods) benigne and bounteous. Of whom, may bee sayde that, which (though of vnlike persons) Cicero reported of Socrates, saying, that there were further and deeper matters to be conceyued & thought of Socrates, then in all Plato his Bookes, coulde bee purported or fully decyphered. VVhose lenities and fauourable inclinations, would not, neyther ought to bee abused

(as they are by some to much) wyth the Patronage of euery friuolous fancy & tryfling toy, tẽding neyther to profitable vse in the cõmon wealth, nor to any auayleable purpose, touchig publique society. VVhereas many of them, if they coulde finde in theyr heartes, otherwise to tickle their pennes wyth matters of better importaunce, and employe their golden giftes to the aduauncement of vertue and commodity of theyr Country: insteede of being fine Architects and contriuers of matters offensiue & scandalous, they might eternize themselues (lyke good mẽbers & worthy Ornaments of their Countrey) within the beadrolle of Fame & perpetuity. VVhat opinion that inuincible Prince Alexãder of Macedony, had of all vayn Artes, foolish baables, phantastic all toyes, and curyous deuises, wel appeareth by the reward, whych he) in presence of his Nobles, & Souldyers) publiquely gaue vnto a certayne dapper fellow (one of his hoast)

hoast) who partly vpon a brauery & ostentation of his cunning, but chiefly in hope of some magnyficent reward, dyd before the kyngs presence, cast or throw a kynd of small Pulse, called a Cychpease, through a Needles eye, being set a prety distaunce of, & that many times, wythout any missinge. VVhich vayne trick, & thriftlesse deuise, (sauouringe altogether of a litle foolish curiosity, & nothing at all, of any expedient vse or cõmodity) many of the beholders with admiration cõmended, and deemed right worthy of recompence. In fine, because the skilfull Squier, should not loose the hoped fruict, of that his practized knack and notable singularity: the King rewarded him only with a Bushell of Cichpeason. A cõdigne guerdon (doubtles) and very fit to counteruayle such a peeuish Practise, and vnnecessary Mataeotechny. A great folly therefore & frowardnes is it in mans nature, to bestow such great study, payne, care, cost, & industry

dustry in attaynīg such needlesse & friuolous tromperies: the hauing whereof, nozzeleth the hauer and Artist, in loytering idlenes, & breedeth otherwyse great inconuenience in the body of the whole common wealth: VVhich deformity and abuse, many learned Clerks bewayling, haue in eche of theyr seuerall professions, by wryting and otherwyse graphically depaynted. And among many, this Author whom I now (vpon cōfidence of the generositye of your noble nature) presume to present & exhibite vnto y our Lordshippe, going a neerer way to worcke then many others, doth not onely (by artificiall contemplation) wade into the very Gulphe and Camaryne of mans apparaunt wilfulnes: but also rushing into the very Bowells of Nature, bewrayeth, & (as with a pensil) liuely setteth downe the affections, conditions, plyghts, habites, and dispositions, of euery seuerall Complexion. And, as one that well knewe himselfe

not to

ot to bee borne only for himſelfe, hath
anckly, frendly, and learnedly bequea-
ed the Talent of his knowledge to a
blique and vniuerſall commodity. In
ading whereof, I amperſwaded, that
one of indifferēt iudgemēt, shal think
s oyle and labour loſt, neyther his time.
r trauayle miſpent: at leaſt wyſe, if it
ere with like grace in any reſpect, de-
uered out in Engliſh, as he hath done,
nd left it in the Latine. But ſurely I
aue done my beſt, truſting that others
recompence of my trauayle, will not,
pon a Splene, requite mee with their
orſt, neyther miſcōſtrue my meaning,
hich was in playne tearmes and vul-
are phraſe to goe as neere to my Au-
hours plotforme, as my adle head could
ell imagine. And now being arriued
Land, after a prety long voyage &
eaſaunt ſayling in this his Phyloſophi-
ll Sea, I approach in moſt dutyfull hu-
ility, wyth ſuch Newes and VVares,
I haue heard, ſeene, read, & gottē,

vnto

vnto your Honor, whom for many re
spects, I mistrust not, but will honore
bly daygne to heare mee. And now de
I stand at the Barre of curtesy, to hea
your Lordships doome, concerning th
my temerity. The comfortable expect
tion whereof, putteth mee in no sm
hope, that all the better sorte (moue
by your Lordships example) will bee t
more easie and ready, to dispence wi
my vnmellowed adolescency. As for t
froward er and eluisher Crew, which b
so dainety mouthed, that nothing c
please, and so squeymish stomacked, th
nothing can satisfy, let this poore Boo
(in Gods name) take his chaunce am
them, as it falleth out: yea let it bee
Æsope his syle, to grate and grynd the
vyperous teeth wythall. Sure I am, th
theyr seuere and Criticall censures, c
no more disquiet me hereafter, then t
Conscience of myne owne imbecillit
hath terrified & displeased me alrea
Yet if thinges were to bee obteyned
comp

ompassed by wyshing, I would that ney-
her this Booke, neyther any other here-
ofore by mee published, should offend a-
y, no not the very waywardest. But
ecause my case may peraduenture now
and no better, thē it did longe agone,
yth the Phylosopher Theodorus Athe-
ienſis, who complayned of great discur-
esye shewed vnto him, because those
hynges which hee gaue wyth the ryght
and, were snatched vp & taken by his
Auditory, with the left: meaning ther-
y his workes and Lectures, which hee
ublishing to good purpose, were wrested
nd sundrely by captious carpers, can-
assed wyth siniſter Interpretations:
herefore for refuge I flee into the Sā-
ctuary of your Lordships wonted clemē-
y, wyth truſt, not thence to bee shoul-
red out and reiected, but freely to bee
llowed the benefite of your goodnesse,
hat I may leane vpō the staffe of your
pproued wisdome and auctority, and
reepe vnder the Targe of your fauora-

ble

ble protection, agaynst the currish bawling, and ranckling Tooth of barkinge Theon. *In assured hope whereof I rest: beseeching God to endue and blesse you, with that Right honourable Lady, your Lordships vertuous and louing VVyfe, with the rich gifts of his heauēly grace, and with continuaunce of prosperous health both of soule and body, to his honor & glory, your own desyres and cōfortes, and to the profite of this your natiue Countrey.*

From Butley in Cesshyre, the 22. of September. 1576.

Your Lordships, wholly to commaunde

Thomas Newton

AD TH. NEVVTONVM in L. LEMNIVM a se conuersum.

Qui Latius latuit, floret nunc Lēnius Anglus,
Partaq; ei genio gloria magna tuo.
Hęc fucos Newtone time, Momíue cachīnos,
Dexter Apollo tibi, carpere nemo potest.
Ij quibus imperiū corpus, crasimq; regendi,
Hęc tua scripta legūt, hęc tua scripta probāt.
Atra placet bilis Saturno, flaua Gradiuo,
Lunæ phlegma, liquor sanguineusq; Ioui.
Umq; placent diuis, & prosunt scripta legēti
Præmia digna tibi numina grata volunt.
Quòd liber est nitidꝰ, miscetur & vtile dulci,
Quòd corpus curat, pharmaca mētis habet.
Hæc vox est superis, hæc stat sententia diuis:
Interpres noster, noster & author erit.
Sēdidus Interpres laudetur, et optimꝰ author,
Viuat vterq; diu, cedat vtriq; decus.

G. C.

ADVH. NEWTONVM
in L. LEMNIVM a se
conuersum.

Qui Latius latuit, floret nunc Lēnius Anglus,
Partaq; ei genio gloria magna tuo.
Nec fucos Newtone time, Momiue cachinnos,
Dexter Apollo cibi; carpere nemo potest.
Hij quibus imperiū corpus, crasimq; regendi,
Hęc tua scripta legūt, hęc tua scripta probāt.
Tua placet bilis Saturno, flaua Gradiuo,
Lunæ phlegma, liquor sanguineusq; Ioui.
Tamq; placent diuis, & prosunt scripta legēti
Præmia digna tibi numina grata volunt.
Quod liber est nitidus, misceatur & vtile dulci,
Quod corpus curat, pharmaca mētis habet.
Quod vox est superis, hæc stat sententia diuis:
Interpres noster, noster & author erit.
Laudatus Interpres laudetur, et optimus author,
Viuat vterq; diu, cedat vtriq; decus.

G. C.

¶ FOR THE MAINTENAVNCE AND PRESERvation of Health (being the beſt and chiefeſt thing that any man in this life can vvish or deſire) it is moſt requiſite to haue a perfect knovvledge of our ovvne bodies.

The firſt Chapter.

CICERO that worthy father of all learninge and eloquence, ſayth (and in my opinion ryghte pythilye) that man his healthe is preſerued, by knowledge of his owne bodye, and by vſing or eſchewing ſuch thinges as are thereto eyther beneficiall or hurtfull: finally in continencie of lyfe, orderlye vſage of Bodye, and forbearing of pleaſures, which in my iudgemente are not ſo hurtfull to the body, as they be pernicious to the mynde. It behoueth therefore and it ſtandeth euery man vpon, perfectly and thorowly to know the habite & conſtitution of his owne bodye, which conſiſteth in a temperament & mixture of foure qualities, hoate, moyſt, cold and dry. Maintainers of Health

For by this meanes shall he be a great deale better able to keepe himselfe in healthe, and to wythstand sicknes or recure diseases whensoeuer they happen.

Health. And sithens naturall health is nothynge els but a right constitution and state of the body and all partes thereof, wherby euery seuerall member dischargeth & orderly executeth his proper fūction, office, duty and action, wythout any maner of let or greeuaunce: and sithens Sicknesse, as an affecte contrary to nature, eyther making worse or altogether hindering this action, molesting & payning nature, cleane contrary to health and naturall soūdnesse: I cannot see how any man conueniently can eyther keepe himselfe in that present state of good health wherein hee is, or restore the same being empayred and discrased, vnlesse he haue the knowledge of his owne body, & bee ryp and skilfull in the temperament thereof.

Sickenes.

Soule. And albeit the Soule be farre more excellent then the body, and be the better part of mā, for the furniture and garnishing wherof, I would haue the chiefest care and industry bestowed: yet notwithstanding, I iudge it right needefull also to haue a diligent eye and respect to the body, leaste (otherwise) it should be a burthen to the Soule, and hinder it from matters of more weight and worthines. For the body being healthfull, euery member doth his offyce and dutie, and is to the minde (at whose commaundement it standeth) obeysaunt and seruiceable: To this ende is that

worthy

worthy saying of the Poet Iuuenal.

Most chiefly ought our praiers to be made,
For healthy minde within a bodie sownd:
Aske corage stoute, and liue in honest trade,
Feare not at all of death the lethall wound.
Passe forth thy dayes vse Natures giftes aright,
In pleasaunt sort with them thy selfe delight.

Acquaint thy selfe to labour, toile, and drudge,
Shrinke not a whit, rage not with swelling ire,
Haue not to deale with trade of scraping snudge
Who neuer hath ynough to his desire,
To quiet life is no moe waies but one,
If thou wilt know, it vertue is alone.

True goods.

Which giftes of body and mind, whosoeuer is endued withall, vnto him can no surer and stedfaster possession, happen: e against them preuayleth neyther the instabilitie of fortune, neither can the mutability of worldly ficklenes chalẽge either right or supertorte. For greate wealth, large possessions, sumptuous buildinges, huge reuenewes, ample patrimonyes, glorious titles, and honourable Styles in cõparison of these are of none accompte, neyther serue they to any vse, nor bringe to man any contentation. Consider what the Poet doth here say, and by these, cõsider of all the rest.

Health passeth golde.

Not house nor land, not gold, nor fee,
ora. lib. 1. The Corps can ease from crased plight,
pist. Nor minde from cares: sound must he bee,
That gotten goodes would vse aright.

Wherefore sith health of bodye and health of minde are by good righte to be reckened amonge the chiefest goods and of all other the best: reason requyreth, and expedient also is it for all men in procuring and preseruing ye same, to bestow theyr chiefest care and whole diligence: and both for them selues & for so many as depend vpon them, earnestlye to desire these comfortable staues, and chearishmentes of life, the better & more commodiously to passe the race of this transitory pilgrimage withoute displeasinge or greeuaunce. For if we will credite Horace:

What better thinge can mother wishe,
her tender Babe vntill.
Epist. ad Albium. Then wyfedome, vtteraunce, fauour, fame,
with health and wealth at will?

He therefore that gladly would runne his race & pleasantly passe forth his whole dayes, must haue spectall care to keepe himselfe in perfecte healthe: but first and principally in the health of mind, and nexte of body, wythoute whose perfecte state and soundnes, the minde it selfe is not rightly sustayned, vpholden nor comforted. For by the ignoraunce or not knowing of our owne selues, and

by

by negligente loking to the ſtate of our owne bodyes and mindes, we are haled, and (will wee nill wee) throwen into ſondry diſeaſes and innumerable affections, and (like a ſhippe ful fraight wt wares in tempeſtuous & boiſterous weather) caryed and daſhed vppon the rockes of perturbation. Whereby it commeth to paſſe that manye are by death cutte of, euen in theyr luſtyeſt time, which haue no care, no orderly reſpect, nor choiſe in preſeruation and maintenaunce of theyr bodely health. To this very ende and effecte, is that holeſome admontion of the wiſe man: Take heede to thy ſelfe, leaſt thou die before thy time. Noſce teipſum. Eccleſ. 7.

By which ſaying, he warneth euery one, ſo to order and diſpoſe his lyfe, that throughe ryot and vntemperate dealing, he haſten not his death before his time, and before he haue in a maner rime halfe his race. Death by ill diet many times haſtened before his due time.

Now let euery man cõſider with himſelfe, how myſerable and how wearyſome alſo it is to haue a body neuer in health but altogether martyred wt ſickneſs and ſoares, & (reaſon beinge maſtered, baniſhed and oppreſſed) to haue the minde defiled and vtterly wyth inward vices polluted. Howe can lyfe (I ſay) be vnto ſuch a man pleaſaunte or ſweete, or how can the mynde bee quyet and well ſtayed? Forſomuch therefore as nothing is better then health, let euery man diligently looke to the ſame, and marke how much hee hath ſwarued and ſtrayed from moderate order and temperature.

This consideration with himselfe shall worke in him much good effecte, and stand him in greate steede, that in case his bodye be lustie and healthfull, hee may in the same state still continue and cherish it with helpes and preseruations thereto conuenient. But if it be fallē into worse plight, and not in so good case of soundnes as before it was, then to seeke wayes and meanes how to recure & bring it againe to his former state of healthynes. For as humours are easely chaunged one into another, and suffer mutuall transmutation through moderate exercise, and such conuenient meats and nourishmēts, as to naturall heat are cherishable: So againe the ill & distempered state of Body, throughe holesome dyet and order, is made lustier and reformed into better. And euen as wee see members fractured, burste, wrenched and dislocated, to be brought into their right places againe: so may health (being empayred) bee restored and reduced into his former integritye. For the mindes and Bodyes of men be in a maner as it were yong Sprouts & trees, which being artificially handled, and cunningly dealt withall (yea although afore wyeld and vnfruitfull) yet as Virgil sayth.

Lib. 2. Georg.

If they be graft a newe, and put
in other chaunged soyle,
From nature vvilde vvhich earst they had,
they quight and cleane recoile,
And yeld such fruicte as best you like,
by force of handie toile.

Contra-

Contrarywise, if the husband be negligent and rarelesse, his grounde becommeth barrayne, rugged, ouergrowen with weedes, and disabled from bearing any grayne that is good or profitable. The minde
The like reason is to be yelded of the mindes of men. For there be many excellent wittes and very towardly natures, which by vnthrifty company and lewd education, do degenerate from theyr good inclination of nature, and become altogether rebellious, wilfull, lewde and barbarous. Some againe, whose nature is prone and inclynable to euill, yet by helpe of learninge and good education are reclaymed and wonne from theyr froward disposition & become worthy members, stayes and ornamentes in theyr Countrey. And therefore no man is to thincke or perswade himselfe, that an ill nature may not be altered, sithēce rude wittes, not yet trayned to any discipline and learning, may like soft waxe, or as tractable and moyst claye, be fashioned, framed and made applyable to learne any knowledge, any vertue, any ciuilitye: and by artificiall instruction bee trayned to conceyue Artes and behauiour both comely and commendable. Thus likewyse in graffinge and plantinge (which is as wittie a deuise & as proper a feate as any) we see wild trees to chaunge their olde nature, and to beare fruicte both holsome and toothsome. Amonge wyeld Beastes also, we see how the diligence, forecaste, wit and policye of man maketh them tame & seruiceable. An example hereof mere wee see in

Mago a worthy Duke among the Carthaginians who (as Plinie sayth) was the first amonge them that durste with his hande, stroake and handle a tamed Lion: for which Acte, his Countrey folkes attaynted him as one, whom they thought not amisse to restrayne from liberty and debarre from authority, for ỹ his wisedome and wyse dealinges seemed so excellent, ỹ they iudged him a man able to perswade any thing ỹ him listed, who had thus straungely trayned and tamed a wylde Lion.

Lib. 8. ca. 27.

Mago made a Lió tame.

But that persons of Melancholique nature or of any other constitution whatsoeuer, (so that the distemperature haue not beene of to longe cōtinuance and the party to farre striken in age) may be altered and brought to a better state, there is no man that needeth to doubte. For who doth not plainly see, that strong and very hoate Wine, wyth cold water, or other milder licour, is ỹ may be alayed? Semblably againe, wyne that is small myngled, and of watry relice, yet beinge put to other licour that is stronger and of a better grape is quickened, and made both better and sharper. And so humours in a man being eyther of themselues euil or meeting with others of other quality, are through theyr cōmixtion therewith qualifyed and waxe milder, and leauing theyr owne naturall qualitye are altered into an other, of straunger nature, effecte, and operation. Thus is the heate of Choler, by accesse and myxture of blonde & phlegme, mitigated. Thus is phlegme by admixtion of yelow Choler, heated, and much abated

abated from his owne colde and moyste quality, becomming therby lesse hurtfull to the body. And in like sort may we conclude of all the rest.

Such nourishments and meates as ingender good bloud & iuyce are hereunto very auayleable out of which the humours & spyrits (whych be the incensours and stirrers forwarde of the minde) obtayne and receyue theyr nature. Nowe, there is nothinge more effectuall to make good & perfecte digestion and to stirre vp the Spirites, then sleepe, exercise, and wyne, so ỹ same bee pure, good, and moderately vsed, as the other also must bee: For so doth it stirre vp & make syncere, liuely and cleare Spirites, from whence proceedeth chearefulnes, ioy, quicknes. and myrth of the mynde. For the meates & nourishments (whych by nature are laboured into humours) being eaten and washed downe wyth good and holesome wyne, haue freer passage into all the parts of the body and distribute theyr nourishment into them more effectually. There is nothing therefore ỹ so much banisheth phãsyes & sorrow out of a mans mynde, as pleasaunt merry companye, and moderate vse of Wyne. And of thys, did that precyse and sterne natured Zeno, giue a notable example: whose minde was so much estraunged from all pleasaunt conceiptes & ordinary curtesies of cõmon humanitye, that he was neuer at all moued wyth any affections, no not such as be naturallye incidente and engrafted in euery man. And yet when he was a litle whitled wyth Wine, hee be-

What maketh good digestion.

Eccle. 31.

What maketh a man merie.

gan to chaunge his coppe, and to be as merry and as bone a companion as who was best; And beinge on a time asked by one of his merye mates, how it happened, that he being otherwyse so wonderfully seuere and crabbed, yet at the wyne was so pleasaunt and conceiptuous: hee mereiye aunswered, that he was like to a kinde of Pulse called Lupines. Which kinde of Pulse, although they be naturally bitter, and by theyr bitternes, of force to kill wormes, yet the same being steeped & soaked in water, renounce and leaue all bitternes and become both sweete & pleasaunt. And thys is naturally giuen to all men, that when the body is refreshed with meate and drinck, all bitternes, sorrow and heauines is expelled, and banyshed. For the Spirites by moderate drinking of Wine are styrred vp, and the mynde of man, (which in them that be fasting and hungry is faynt, weake and like vnto fier raked ouer wyth ashes, almoste quenched) is reuyued. And thys is the cause why a dead body is heauier thē a lyuing, because all his Spirites are vanished and departed out of him: and so likewise is a fasting persō heauier then one that hath filled his belly: and one that sleepeth waightier then one that watcheth. And therfore my fashion is to auoyde and counsell Melancholique folkes and sullen natured persones, to vse banqueting and good cheere amonge honeste and merry cōpany. For thus, after Plato, wryteth the Poet.

The nature of Lupines.

A dead man heauier thē a liuing.

Euen

Euen old Dan Catoes ſtomacke oft,
By vvine vvas made to come aloft.

Hor. lib. 3. Oda. 21.

Which man (although churliſh, ſterne & frowning) yet did wyne ſo much driue away his naturall ſeuerity and grimme countenaunce, that amonge the other gueſtes, he became a pleaſaunte companion, and of manners very gentle and familiar. For this worthy Gentleman, (although otherwiſe he was a very preciſe comptroller, and of Stoicall grauity) perceyued wel ynough, that mās nature required ſome relaxatiõs & delights, and ẏ it may not lõg cõtinue, without ſome mirth and pleaſaunt recreation. Let therefore euery mā take ſurueigh of himſelf, and ſerch out, what hys nature moſt deſireth, in what ſtate his body ſtandeth, what thinge it is that he feeleth himſelfe to be holpen, and what to be offended wythall. And if he finde the plighte and ſtate of his Body to be in equability and perfect temperatenes, it ſhall be good to cheariſhe and preſerue it with hys lyke: but if it ſhrincke from his ſayd temperate habyte, and decline to an intẽperatenes, then had it neede to be holpen and recured with his contraryes.

Euery man muſt ſearch out his owvn inclination and nature.

Thus if a man throughe aboundance of humours, and ſtoare of bloude and Spirites, feele hymſelfe prone to carnalitye and fleſhlye luſte, let him by altering his order & diet, enioyne to hymſelfe a more ſtrict ordinary & frame his dealinges to a more ſtayed moderation. But if hee feele hym-

himselfe to bee of nature somewhat sullayne and sterne, & giue somwhat to be wayward, whyning selfye, churlish, and intractable then reason wylleth, such a one to bee reclayned to an order and trade of life, gentler and pleasaunter, insomuch it shall not be ill for such a one to frequent dancing, singing, womens flatteryes, allurements and embracings, prouided alwayes, that all the same be not otherwyse done nor ment, but in honestye and comelines, within a reasonable measure, & also within the bounds of lawfull Wedlocke. For the state of Matrimony (as Columella auoucheth out of Xenophons bookes of Household) is in such sorte appoynted by nature, that in it is conteined not onely the pleasantest, but also the profitablest societye of Lyfe. And least mankynde in processe of tyme, should come to an vtter ruine and decay, it pleased God by this lawfull meanes to ioyne man and woman together, that of theyr inseperable combinacion, the state of man should myghte by mutual helpe one of an other, be eased and cõforted: and that (besides the loue and desire that they haue to bringe forth children) they might bee tyed and bound together equally and indifferentlye to participate all fortune whatsoeuer should betyde.

It is sometime good to chaunge nature

Lib. 12. Cap. 1.

Genes. 2.

The commodity of matrimony.

But for so much as approued and skilfull men that haue written bookes for the maynteynance of mens health generally, do specially set downe these three principall thinges.

To eate

To eate moderately, and leaue somewhat vvyth an appetite:
To vse conuenient exercise:
And to liue continently vvithout vvastinge seede of generation.

Three most holesome thinges.

I take it to be the best way, to reduce the whole substaunce of the matter & mayntenaūce of health to this prescribed rule and direction. For seeinge that measurable repaste and feeding (all surphet and glotony being banished) maketh a sound bodye: seing (I say,) exercise by shaking of all drowsinesse and slouth, maketh the bodye stronge and liuely: then no more, but harkē what a short lesō Virgill giueth for the other.

No better vvay the strength of minde,
And povvers thereof still to maintaine:
Then Venus play and Loue so blinde,
To shunne and vvarely to refrayne.

Georg. 3.

Of the nature and differences of Spirites, what they worke in mans body, and whas affections they cause.

The second Chapter.

FOrasmuch as the Spyrite is the principall maintetiner and conueigher of naturall heate, whose

whereunto moysture necessarilye adhereth: & that the Soule (by the ministerye, and ayde thereof) performeth her powers and faculties, and atchieueth all her actions: it is requisite here nexte to discourse vpon it, and vppon all the differences thereof. For seeing there bee three especiall thinges, in whose temperature and moderation the health of mans body doth principally cõsist, viz. vitall moysture, naturall heate, & Spirite, which combineth all thinges, and imparteth his force, vertue & nature, vnto them: our present purpose being considered, we cannot by order choose but of necessity must presetly somwhat speake thereof.

The bodye consisteth in three things.

Humour. Vitall moysture is the nourishment and matter of naturall heate, whereupon it worketh, and by the benefite therof is maintayned and preserued. With this Humour or vitall moysture, is naturall heate fed and cherished, and from the same

Heate. receyueth continuall mayntenaunce, and from it participateth vitall power, whereby all Creatures do liue, are nourished, encreased, preserued & procreated. Spirite is the seate and carryer of

Spirite. p. 8. Heate, by whose helpe and ministerye, it is conueyed and sente by the conduites and passages of the Arteryes, to euery seuerall parte of the Body. Wherefore worthylie is this Spirite thought to be the chiefe and principall Instrument, that procureth and executeth euery action.

These three do vnseperably cleaue together, & mutuallye helpe one an other, and cannot be sundered, without present death of the party, and for

this

this cause, do wee thus in one definition expresse, conclude and comprehend, theyr force and nature within one definition. Naturall heat is nothing els, but an originall humour, with vitall spirite and heate totally moystened. But forasmuch as Spirite conteyneth vitall heate, and is of all the faculties, ruler and directer, spredeth it self moste swiftly throughout the whole bodye, carieth and extendeth his powers into euery part thereof vniuersally, & besyde this doth manifestly chaunge and alter the state both of body and minde: therefore as the rest require great labour and diligēce vpon them to be bestowed, so specially vpon this is ẏ chiefest care to be taken, to restore, maynteine and cherish it. For if it be sincere and pure, not mingled with any straunge or forrayne quality, it causeth tranquility of minde, frameth manners in good order & fashiō, and finally qualifyeth and calmeth all affections. p.15.

The minde of man to honestie it frames, Pers. Sat. 4.
And vvith the loue of vertuous life enflames.

But if it be any whitte infected, or with anye vyce soyled, then is the quietnes of the mynde disturbed and stirred to many inconuenient enormities. For as great blustering wynds vppon the Sea and Lande, cause greeuous, terrible and raging tempestes, and much other harme to ensue: So likewyse, if the Spirites be disquieted & out of frame, they ingender and procure diuers

sortes

sortes of affections in the minde, & carye the same (maugre all reason) like a shyppe wythout guide and Rother, vppon the rockes of sundry inconuenientes. Now the thinges wherewyth oure inwarde Spirites are moste dulled, quenched, and damnifyed, are these: fulsome Dyet, ouermuch carnal copulation, vnseasonable watching, excessiue heate, chafing and labour, longe fastyng, beautines of the mynde and sadnesse: Accordynge to that saying of the wyse man: A merry hart maketh a lustie age, but a sorowfull Spirit dryeth vp the bones. Heauinesse bringeth olde age before the time, and carefulnes weareth awaye a mans dayes.

Things hurtfull to the spirits of man.

Prouer. 17

Eccle. 30.

But quiet and seasonable sleepe, good, pure & well relished wyne, merry company, moderate exercise, sweete smelles and fragraunt sauours, refreshe the Spirites, quicken and reuiue them, yea being dulled and greatly impayred. Which is euident to be seene in such as falling into traunces and lying (for a tyme) as dead, yet by the smell of sweete sauours are broughte agayne and recouered into theyr former state.

Things cōforting the Spirits.

For seeing that the Spirite is a certayne vapour, effluence or expiratiō, proceeding out of the humours, it standeth vs vppon, to vse the moste exquisite diet that may be, to thend that the meates and nourishmēts being laboured into good & holesome iuice, may make the Spirites, pure, sincere and perfect. And thus, sweete ayre, pleasaūt sentes, deuoyd of grosse and fustie vapours, stryking

What Spirit is. f. 7. 15.

kinge vp into the brayne, do marueilously comfort and clarifye the instrumentes of the Sēses, and enable them to do & perfourme al theyr proper actions.

And although ỹ heart in a mā, be as the welspring or fountaine from whom the Spyrits are derined, because the Arteryes come from it, euen as synewes from the Brayne, and veynes from the Lyuer: yet notwithstanding, according to ỹ diuersitye and nature of the place, they are called by other names, and haue other powers appropriate vnto them. Of these and al other faculties reigning in man, the principall and original beginning is at the very principles and beginning of generation, to witte generatiue seede, and feminine bloude: which be afterward conserued and maynteyned by nourishmentes, euen as the flame is wyth oyle: and out of these the Spirites procede. The heart is the fountain of life.

For the better vnderstāding of all which things I will particularly set downe the procreation of the Spirits, wyth theyr nature, power, differēce and effectes: beginning first at the powers and faculties naturall. For by theyr office is it brought to passe, that the meate we eate is cōcocted & turned into the nourishmēt of the body. Also ther be foure vertues, whereby all lyuing Creatures wyth meate receyued are nourished & encreased: The first attractiue, the secōd retētiue, the third digestiue, and the fourth expulsiue. To which vertues or powers, appendant and belon- Foure naturall powers.

ging to al the parts of the body, the first & chyefe originall of the Spyrites ought to bee referred. For first, assoone as the meate is myxed & chawed with the teeth, it descendeth into the stomack, The office of digestiō. beinge thyther attracted, then digested, and made substantial and turned to the proper nourishmēt and encrease of the members. And such parte or portion thereof, as serueth not to this vse, it refuseth and reiecteth. Here therefore the Spyrite hath his first beginning. And if nature be good & stronge in this office of digestion, it happeneth thereby that the Spyrits be made pure, cleare, & sincere: but if concoction bee hyndred, or any other dyssemperateneesse happen, then is the meate altered and chaunged into vaporous belchyng, How affections are caused. stinking fumes, and fulsome breathing, which ascending vp out of the stomack, disturbe and hurt the brayne & mynde, insomuch that such persons are easely & quickly prouoked to brawlinge, chydinge, stryfe and dissention. For when the humours be not sufficiently and ynough concocted and attenuate, impure Spirites proceede out of them, enforcing a manifest alteration of the state, aswel of the body as of the minde. And therefore in any wyse, crudity is to be auoyded, because it maketh vil humours & troubled Spirits, aswell of meates of good iuyce, as of those that are bad: albeit the diseases, engendred by want of concoction of meates hurtfull, bee worse and of more daunger. For they cause loathsome smelles and fulsome belchings, and make the body to breede Cruditie hurtfull. out

out vnfauourably in euery place wyth Scabbes, botches, blaynes, and mangineſſe.

Oppilation and putrefaction, the originall cauſe of diſeaſes.

For when there is aboundaūce of humours in the body, it cānot be thoſe but Agues muſt nedes be engendred of that continuall obſtruction and putrefaction: and ſoare of diſeaſes muſt needes ſpring out thereof, vnleſſe thoſe excrementes by continual labour and conuenient exerciſe be purged, and the humours reduced into good bloud. For then a ſweete pleaſaūt ſent proceding thereout, comforteth the head and tempereth and conueyeuthly moyſteneth the Brayne. Otherwyſe, if concoction be troubled, there do ſtrike vp into the head, groſſe & fumy vapours, ſuch as by exā. ple we ſee greene woode to make, that is ſmered and couered ouer wyth pytch and talowe. And hereupon it happeneth that the minde ſometime conceyueth ſtraunge and abſurde imaginations, yea, ſometimes falleth into dotage, rauing, madneſſe, phrenſy, melancholy, fury or ſome other diſtemperaunce.

But if the Stomacke doe his part and office throughly, if concoction be not altogether hindered, and that the paſſages aboute the Lyuer, and the other parts of the body, do geue free paſſage to the humours, then ỹ vapours aſcēding vp into the head, are nothing ſo hurtfull, neyther do they greatly diſturbe and trouble the inward mynde: and yet is not a man altogether cleare and free from affections: but they be ſuch (I ſay) as hee hath in his owne power, eaſely to qualify, ſtay,

and inhibite. Naturall Spirite therefore beinge made of the puresl alymente in the Liuer, is the beginnyng of the residue. For by it is the vitall spyrite and the animall also nourished, insomuch that the power or faculty animall, vseth the spirit natural as an instrument to these great affections and motions, whereunto (reiectyng and litle regarding right reason) we are many tymes prouoked. For euen as in a ciuill tumulte and sedicious vprore among the common people, ye Magistrate hath much ado to appease and mollifye the wilfull peoples rage and headinesse: so likewise reason is not able easely to subdue the lewd affections, and vnbrydled motions, that growe by immoderate gurmandyze, surphet and dronkennesse. For who is hee, that being throughly whittled in drinck, doth not beastly rushe into venerons luste, and filthy desires? For when the body is bumbasted wyth drincke, and bellycheare, the priuities ann secrete partes do swel, and haue a marueylous desire to carnall coiture.

VVhat riot bringeth a man to.

Hereof it commeth that such persons are delighted wyth vnchaste Rhythmes, and songes of ribaldry, odious to honest eares, and pernicious to the mind, vndecent hopping and dauncing, vnseemely clippyng and kissing, and much other filthy behauiour. By this meanes that mynsinge mynion, through her fine and lasciuious dauunsynge, caused the head of holy Iohn Baptiste the forerunner of Chryste, to be chopped of: for the

Math. 14. Iohn Baptist beheaded.

kings

kynges mynde was so enchaunted wyth her filthy and pernicious loue, that (cleane abandoning all reason and right iudgemente) he graunted to her the head of him, whose holesome admonitiõs and counsell hee was wonte before patientlye to heare and well to lyke of. Whych Euangelical example is a warning to all Noble men, and as many as haue the gouernumente of common weales, that they cruelly rage not agaynste the innocente, neyther tormente and put to death, such as paynfully and syncerely preach the truth, but rather by all meanes to wythstande and roote oute such as be fauourers of factions, & enter into any practises contrary to right and conscience, onlye to disturbe the publique tranquillity, and to prejudice theyr Country.

Disturbers of puqliqu peace oug to be roo- ted out.

The workemanshyp and frame of mans body consysteth of many partes, and therein as in the state of a Common wealth be conteyned many orders and sondry offices. In the common wealth there be the poore Comminalty, lowest in degree, in which nõber are reckned drudges, Porters, Saylers, Coblers, Tinkers, Carters Tipplers, handy Artificers, filthy Bauds, Butchers, Cookes, Botchers and such lyke: nexte in degree to them are Marchants and Trasiquers amonge whome, some by craftc and subtiltye, entueigle and deceiue others of meaner callyng and ability: albeit, there be also of them, which practise theyr trade honestly and commendablye, not by collusion and fraudulẽt dealing, but by godly

The fourm of a comm wealth.

and necessary meanes. After them, are the high Magistrates and Peeres of the Realme, who by due administration of the lawes & politicall ordinances, kepe the rude multitude in due order of obedience, and see publique peace & tranquillity mayntayned. Last of all, are they whose office beyng of higher auctority, do instruct and trayne vp the residue in the true knowledge of Christian religion: and to plant in them an vndoubted faith, of their saluation at God the Fathers hand, throughe his Sonne Christe. The lyke order, comlines, and agreements is in the body of man, wherin euery part doth properlye and orderly execute his peculier office. And here vpon S. Paule by example of the harmonye, and agreement of mans body, and al the parts therof, taketh occasion to perswade and exhort euery man to do hys office and duty, and carefullye to labour in his vocation. For all the members of the body be so lynked and knit together, and such participation and consent is betweene thē, that if one of the smallest ioynts, or the litle toe be hurt or pained, the whole body is distempered and out of quiete. And thus, (as Chrisostome sayth) if the foote or one of the fingers endes bee pricked with a thorne or other sharpe thing, al & other mēbers are ioyntly grieued aswel as they, in so much that the head, whith is the honourablest part of all other, stouperh to beholde it, the eyes looke downe, the handes offer their diligēt seruice to pull out the pricke, and to bynd vp the wounde,

1. Cor. 12

Members of mans body.

wounde. So likewyse there is no parte of the body, which in such case deserueth not to helpe his afflicted felow member.

Aptly therfore and very properly (as Liuius witnesseth) did Menenius the Dictatour for exãple, vse this perswassion, at what tyme the common people in a ciuill broyle, rebelliously disobeyed & stubburnely maligned the Senatours & Nobility: likening this their iarryng & discord to the seditious contẽtion and falling out of the member of mans body among themselues. By which witty deuised fable, he perswaded thẽ to forsake their mad enterpryses, and to returne euery mã in peace home to his owne house. For as in the body so likewise in a common wealth, mutual sedition and ciuill variaunce tendeth to the spoyle and ouerthrow of the whole: but contrariwise, Concorde keeveth and vpholdeth all things, and preserueth aswel the Cõmon wealth as the body of man in perfect stay and order. Howe frendlye they all do agree togeather, and how of so many partes, euery member doth performe his office and duty, euery man in himself by experience seeth. For there is no part nor mẽber therof (be it neuer so smal) but it carieth with it not onely a comly shape and proportion, but also otherwyse serueth for some necessarye vse and purpose, of the whole body and euery part therof.

Lib. 2. Dec. 1.

No mẽber in the whole body, but it serueth to some necessary vse.

And first to begin from the lowest to the highest. The Foundement, Entralles, Stomacke &

procure the sustenaunce and healthe to the chiefe members, by whose helpe & ministerie, the meate being throughly digested, is proportionably distributed by the veynes, vnto euery seuerall part of the whole body. But if the Entrayles (appointed for the concoction of nourishmente) bee weake and feeblee or if any other impediment or fault be in them, whereby the meat concocted cannot haue due recourse and passage to nourish the body, thē doth al go to wrack, and turn into corruption, ministryng matter and occasion to Agues, and all other kynde of diseases. Which by certayne tokens may partly bee knowen and felt aforehand, that a man in such case commonly loatheth his meate, hath a paling stomacke, and is enclyned to gaping, vomite, stretching, & stiffenes in his body,

Signes wher by to know when a man is not wel at ease.

And because the Spirits exhaled by humours, do participate wt other qualityes, & therby distemper the brayne, it commonly happeneth that such persons become thereby wayward, testy, and verye easely carped into sondry other affections of the mynde. For naturall Spirite being caused in the Lyuer, cannot be made pure, neyther attenuated into ayre substaūce, vnlesse that viscousnesse be clearely purged & free from all affection. But vitall spirite hath his originall procreation and beginning of the naturall, which is spreade and diffused from the hearte by Arteryes into al the body, & frameth in mā diuers maners accordinge to that grossenes or subtiltye whych it receyueth

Vitall spirite.

ceyueth: partly of the nourishment, and partly of the condition of the Ayre, and state of the Regiõ. So, they that dwell Northward and in cold regions, by reason of grosse bloud and thick Spirites, are seene to be bolde and full of venturous courage, rude, vnmanerly, terrible, cruell, fierce, and such as with very threatnyng countenaunce, and menacyng wordes, make others to stand in feare of them. As concerning any daungerous exploite, they are not a whitte afrayde to hazard theyr bodyes in the aduenture of anye perillous extremitye. Whych courage and disposition of nature, is not to be founde amonge the people of Asia: for they be but mere meycockes, and persõs very effemynate, shrynking at the least mishappe that happeneth, and wyth the smallest griefe and feare that can bee, theyr hearts fayle them, & they as whyte as a Kercheefe. Whych difference of mynde & stomacke, Lucane in the hurlyburlies of the ciuill warres, in these Verses expressed and vttered. Northern people.

Such as in th'East and schorching Clymes
are bredde by course of kind,
And Countreys influence, meycockes soft
By daily proofe vve finde.
The North, that colde and frostie is,
Such vveaklings none doth breede.
The folkes there borne no vvarres can daunt:
of death they haue no dread.
In this their errour happy they,

Lib. 1.

vvhom

whom greateſt feare of all,
(Of death I meane) cannot affray,
nor courage once appall.
They recke not they, what brunts they beare,
they feare not enmies blade,
Theſe ladder dare venture life and limme,
in manly Martiall trade.

Groſſe bloud For whatſoeuer they be that haue thick groſſe bloude, haue conſequently copulent and ſtronge ſpirits, and here vppon it groweth that they will beare a grudge in memory a long tyme, and not eaſely forgette thoſe motions and heddines that they once take: hereupon alſo it happeneth that many of them beyng wounded or hurt in fight, vpon the ſight of their owne bloud, do runne vpō their enemy more fiercely and egerlye, & beſtowe theyr blowes more vehemently then afore.

But they that haue thin bloud, haue alſo
Thin bloud ſlender ſpirits, and ſuch as ſoone paſſe away. Such are ſoone angry & at the firſt very raging, but by and by theire anger is aſwaged and cooled, and aſſoone as they haue a woūd or ſee their owne Bloude, they are readye to fayntе and fall downe.

But to know how to qualify, bridle, and ſubdue thoſe great affections and motions of the mynd that are engendred by greate heate of the ſpirites I iudge it not amiſſe for euerye manne, to ſearch out, by what kind of Spirits hee is moſt led

ledde, to what motions in dealynges he findeth himselfe most endaungered, how feruent or how remisse the agitations of his mynde be,

For by this meanes may those thinges that consist without mediocrity, be reduced & brought to temperatnes and moderation. Now this diuersitey of Spirits, out of which springeth such and so great diuersityes of natures and maners conceyue and take sondry alterations at the humours. Thus the soule although it be singuler, and as Cicero termeth it vnigena, yet bryngeth forth sondry and manifold actions, according to the nature of the Spyrytes, and differences of the instrumentes. Hence commeth such and so greate varyety and diuersity in the thoughts, desyres, affections, actions and perturbations in mens mindes, insomuch that reason and discretion without a speciall assystance of heauenlye grace, can scarcely tame and represse the same. For when the naturall and vitall faculty, together with the naturall and inwarde Spirites waxe somewhat stronge, and partlye by aboundaunce, partly by the quality of meate, and nourishment, haue attained strength and power: they reiect and cast away the bridle of reason & draw the spirite animal also (for they be al deriued out of one fountaine) into theyr faction and disordered rebellion. Wherby it happeneth, that when any lewde deuyse or wilful thoughte aryseth in the mind of man, he is prone ynough to run into dissolute ryot, libidinous lust, filthy & shameful

Whence the diuersitie of natures cõmeth.

Rebellió in the body.

pleasures:

Leuvde thoughts

pleasures: & if he fortune to espy any pretty wich or beautifull damsell, that lyketh his phantasie, his mynde is strayght waies enflamed & set on fire wyth vnlawfull desyre of her person, for the satisfying of his vnbridled concupiscence: and by reason of the floare of humours & concourse of Spyrites resorting thither frō euery part of his body, his priuities vndecētly swel, & his mēber of generatiō becōmeth stiffe, so ỹ many times it happeneth, mans mind to be ouercome & drowned in fleshly concupiscence, vnlesse by the speciall grace of Almighty God, and by meditating vppon the holesome preceptes expressed in his sacred word, he stoutly withstande the Summons of such naughtye desyres. Thys promptnes and inclination to euill, is naturally ingraffed in man. The imaginations and thoughtes of mans hearte, (sayth Moyses) are onelye euill and prone to wickednes, euen from their youth and first beginninges. But the blessed and most comfortable comming of CHRISTE toke away thys blemish, who by his precious death and glorious resurrection, abolished the calamitie, and cancelled the bondes of that miserye, whereto Adams transgression had brought vs.

Gen. 5. & 8.

The consideratiō wherof ought in the minds of al men to worke thus much, that because their spirites are prouokers and pryckers forwarde both to vices and vertues, euery one should with more carefull consideration and heede, attende & looke to conserue and gouerne them orderly.

And

And although the Animall Spirite bee more excellent thē the other, and before the rest in dignity, yet in order is it the later. For out of the naturall, which resembleth vapour, and proceedeth by vertue of the Lyuer, from bloud, it produceth the vitall which is of Aerye nature, and mynistreth vnto it nourishment. And the vitall doth procreate the Animall, which by reason of his thinnesse and subtility is ayrie. For it being laboured, prepared and made in the contexed net, celles and cornery ventricles of the Brayne, is greatly with sweete smelles nourished, and with fragrant things refreshed and cherished. From it is fetched and deriued al the power and faculty which the soule hath, and from it do all actiōs issue and proceede, making the same appliable to all functions. Well worthye therefore is this animall spirite deemed the proper instrument of the soule to all the sences, for mayntenaunce of mouinge and nimblenes, and for preseruation of the strength, and firmity of the Muscles, & Synewes: for it transporteth and diffuseth his vertues and powers (as the workemaisters of actions) into the Synewes, that haue the power of feeling and mouing.

Spirite animal.

p. 7, 8. 15.

All the instrumentes therefore of the Senses, indued with this power and vertue of the Spirite Animall, attayne thereby stablenes, for the atchieuement of their functions and charges: as for example, If the wayes and passages whereby thys spyrite ought to goe and haue passage, bee stop-

stopped & affected, the power of mouing and feeling is taken away, as we euidently note and see to happen in the Apoplexie, Palsey, Tetanus, and many dyseases moe. And this spyrite Animall is conneyghed into the Synewes, euen lyke the beames of the Sunne through a cleare shyninge glasse. And euen as a fiery heate pearceth and entreth into a glowyng hoate yron, ẏ is very hard, insomuch that the same therewyth beecommeth softe and tractable: so doth the Spyrite that is finest and thinnest, styly slyde into the Synewes. All thyngs therefore that neede feeling, mouing, and agility, requyre the force, ayde and power of the spyrite Anymall: As those that by nourysh-ment are to be maynteyned, continued, and kept, require the naturall and vital faculties and spyrites. Hee therefore that woulde preserue hys spyrites vndamnifyed, and them make most syncere and perfect, must endeuour at any hande to keepe hys body in right good plyght and order.

For as Galene wytnesseth: The keepinge of a good temperament and order, is a singuler ayde and helpe to conserue the naturall faculties, and to cheerishe the spyrites. And as vnkindely blastes and vncouth whyrlewindes, do sundrywyse affect our bodyes, and not of men onely, but also of Beastes, Corne, and Plants, eyther through their tomuch moystnes or tomuch drynesse, or finally by their nipping cold or parching heate: Euen so the Spyrites wythin vs, eyther through their aboundaunce or quality, engender & bring

12. Meth.

forth

forth sundry affects in vs, and manyfestly alter y state aswell of body as of mynde. For where the Spirites be grosse, thicke and cold, it happeneth the mynde to be ouerclowded & (as the dymmed Sunne) not to shyne bryghte our. And this is the reason that persons in this sort affected haue dailer Wyttes, and blunter capacities. For pyrose whereof, we are to see & consider, such as are borne and dred neere to the Pole Artycke & ycie Sea, who for the most part are very huge & stronge bodyed, but for witte and learning, meere doltes & Alleheads: albeit this Maxim through the greate care & singuler wysedome of the moste noble Prince Erick kynge of Swyeden, is nowe trayned to more ciuill order, & haue their myndes wyth goodly qualityes ryght vertuously adourned.

Erick kinge of Swedeth

But such as haue their Spyrits moderately cold, are persons constant, stedfast, and faythfull to deale withall, and euery thing which they attempt, is aduisedly & earnestly done, so that lightly they will not stare from their once conceyued opinion but by reason of their coldnes & sayntnes of heate (except industrious education cause the contrary) commonly they bee not very quick witted nor of very precise iudgemēt, neyther yet crafty & deceytfull nor such as by subtile deyfres and wyttnesse, seeke to supplant and vndermyne theyr enemy.

Germans.

But they that haue moist spirites (so that the same be moderate) either by the nature of the re-

Holländers

gion

gion or quality of the ayre, where they dwell, are quicke and ready conceyuers of any thinge, but not longe retayning the same in memory, but forgetting as quickely, as they conceiue speedely. Euen like to very moyst and softe waxe, that will not easely take any prynte or forme. And therefore they bee oblyuious, sleepye, vnapte to learne Artes and occupations, dull witted, and grosse headed: and as they haue bodyes burlye, bigge & moyste, so is theyr memory ill and forgetfull, which iudgement is also to be giuen of those bodyes which be constituted in a vehemence drynesse.

Hollanders forgetfull & sleepie.

And hereuppon it commeth, that olde men by meanes of theyr drynesse toyned wt coldnes, are obliuious, & so are Childrē likewyse, by reasō of theyr to much moystnes. And these qualities make men also fearefull, timorous and faint harted, in repulsing and suffering mishappes and aduersitie, which is a thing peculiar to womenkynde.

Old men & children forgetfull.

Notwithstanding, education institution and discipline, altereth the vsuall nature, and ordynary conditions of euery Region: for wee see the common sorte and multitude, in behauiour and maners grosse and vnnurtured, wheras the Nobles and Gentlemen (altrring theyr order & dyet, and digressing from the common fashion of their pezantly countreymē) frame themselues & theirs to a very commendable order, and ciuill behauiour.

Education altereth nature.

But

But if this moistnes bee wᵗ measurable heate somwhat warmed, as it is in them which dwell in plaine & open Countries, where fewe Trees grow, as in Zeland, where cōmonly in wynter ỹ people be grieuously nipped with cold, & in Sommer scorched with parching heate, those cōtreymen (I say) as they haue bodies big, strōg, toyling, painfull & laborious, burly limmes, boisterous mēbers & rough skinnes: so likewise haue they mindes stubborne, churlish, testy, vncurteō, clubbish, & vnmanerly: Notwithstāding they be of iudgement sharp, & of industrious forecast: for trade of marchaūdise very ready & skilfull, and in their dealings right warie and circumspect. The rest of the Low Cōtrykolks, being better stored with Trees ouershading & defending them from wynds, and which dwell in soyles of holesomer ayre, wherin to lacke neither of pleasāt running riuers, or delightfull Springes of fresh water, to fructify the same, are of milder nature and not so blūt as the others, but of them some be wyser and fitter to atchieue any waighty matter then other some be. So, the Fleminges for pythinesse in their speache and subtility of inuention are very excellent.

Zelāders.

The nature of such as be borne and bred neere the Sea.

Flemynges.

Brabanders setting asside all sternenes and seuerity, with their decēt meery natures and frendly curtesy, winne the hearty good willes of men: yea wyth a certayne pleasaunt grace, facility of speach, and allurementes of wordes, they ordinarily enterlard their grauity.

Brabanders.

Italians

But if the breast and Brayne be endued with a Spyrite perfused with temperate moisture and heate, such as be of that speciall constitution, are in theyr dealings, watchfull, sharpe, industrious, in forecast, quickenes of wit, industry of nature, excellency of learninge, notable vtterannce, and flowing eloquence, surpassing other men. Finally such persons will beare in memory a long time thinges past, and will not lightly suffer any grudg to grow out of remembrance. And if any wrong be done vnto them, they will reuiue the memory thereof after many yeares: yea so desyrous bee they of reuenge, that they will not forget a pryuate grudge or offence euen among themselues.

Italians will couertly beare a secret grudge in mynde a great while.

Which affection I do ascribe vnto heate, which doth so exceedingly exulcerate & distemper their mynds with indignatiō, that, humour and moistnes, is not able to allay, quēch and qualefy it. So vnstayedly for the more parte be the mynds of this people caryed with wilfull mottons, somewhyle inwardly and closely keeping within theyr owne breastes theyr conceyued deuises, and somwhyle openly to the world, bursting out in hoate termes of outrage.

With choler hoate, and raging fits
their brests so boyle and swell:
That Pipkins full of purging drouges,
can neyther quench ne quell:

Pers. Sat. 5

Neere approching to them in quality (but

some

somewhat differing) are Englishmen: who being of heate more weake and lesse boylinge, (as the which is well entermedled, ouercome and qualefyed by moistnes) are of stature comely and proportionable, & of body lusty and wel complexioned. But to the studies of humanity, not so greatly giuen, and in exquisite Artes not so well furnished. But if they hold on theyr course as they beginne, I meane, to apply theyr mindes to worthy and excellent matters, theyr dexterity for the attaynment of any notable atchieuaunce surpasseth, and theyr forwardnes to any Artes or mysteries, is foũd to be right apt & inclynable. And because they haue somwhat thick spyrits, stẽderly perfused with heate, they will stomacke a matter vehemently, and a long time lodge an inward grudge in their hearts, wherby it happeneth that when theyr rage is vp, they will not eastly be pacified, neither cã theyr high and hauty stomackes lightly be conquered, otherwise then by submission, & yeelding to theyr mynde and appetite.

Englishmen.

Englishmen and Scottes haue great stomacks & angry.

But if the spyrite through heate of the hearte and quality of the ayre or region, be very hoate, it likewise bringeth forth and causeth hoate and quicke motions, yet such as by reason of their tenuity and thinnesse by litle & litle will be cooled. And this is the cause, that some of them when their bloude is vp, will rashly and vnaduisedly attempt any thinge, and not care for any perilles so they may bring to passe, what their desire is to compasse. Also when they conceiue in minde the

Spaniards

doing of any thing, as they be at the beginninge, marueylous wilfull & tooto heady with myght & mayn to set forward their purpose, hardly admitting any counsell to the contrary: so agayne, their mynds many times be wauering, vnstedfast and vnquiet, except their inclinations by the reyne of reason be the better ryddled,

Their fickle and vnstedy heades,
now this now that deuise:
They flote in fancy to and fro,
and vvrangle sundry vvise.

Vir. lib. 4. Æneid.

Which thinge is commonly incident to angry persons and such as be desyrous of reuenge, and to such also as haue somewhere fixed their loue inordinately, whose mynds flootinge and ballancing vp and downe with variety of Phantasies, are easely and quickly caried hither and thyther, by affection, neyther stedfast nor aduysedly resoluinge vppon any certeyne resolution. But this Countrey borne people, if they earnestly frame themselues to the attaynemente of any Artes (though the same be neuer so hard and curious) yet do they profit in the same wonderfully, & carry away great commendation.

Spaniardes haue good wittes.

Such as haue thinne spirites temperately hoate, haue sharpe and ready wittes, and prompt and flowing vtteraunce: vpon whom also these gifts of nature are bestowed, that for deuise and inuention they be very sharpe and ingenious: for

French-men,

haue

haue settyng out and beautifyinge of a matter, plentiful and copious: and such as for the explaning of their meaninges and purposes haue talke and tounge at will. And as touching the inward inclination of their myndes & maners, they be liuelye felowes, lusty, dapper, nimble, lacking no grace of pleasaunt gesture. Many of them which lacke good bringinge vp, and haue not bene trayned in learning and ciuilitie, are of disposition, wauering, vnconstant, captious, deceitfull, falsehearted, desirous of alterations, and tumultes, babblatiue, and full of much vayne tattling: in consultation, and counsell so subtil and crafty, that whatsoeuer they onte conceiue in mynde, or purpose to do, without delay that do they iudge best, forthwith to be enterprised, and out of hand to be atchieued: and whereunto soeuer they addict their myndes, therin proue they right excellent. Frenchmen prompt and ready witted.

Seinge therfore, the diuersitye of spirits, and the differences of wittes and maners procedeth of the condition and nature of the Place, Ayre, Countrey and nourishment, let euery man forsee in himselfe, which way he may best prouyde for the mayntenance of his health, and to shunne all such thinges, as may in any wyse harme, annoy, crush, or empaire either his health or spirits.

It is therfore most expedient to obserue the best order of diet, and life that conuentently may be followed, and to liue in the holesomest ayre. For these be the things that restore health when Good diet, & holesome ayre.

it is decayed or empayred, and which make the Spirites most pure and syncere. For if the body do abounde and be ful of ill humours if the Spirites be vnpure & the brayne stuffed ful of thicke fumes, proceding of humours, the bodye and Soule consequently cannot but suffer hurte, and be thereby likewyse damnifyed.

Hence proceedeth (as from the very cause) such raving dotage, and distraughtnes of right wits, hence illueth blockishnes, foolishnes, madnes, and fury, in so much that they thinke sometymes to see those things that are not before our sences to see, and to heare such words as no man speaketh. For imagination in them is marred, common sence (which iudgeth and discerneth all things) is preiudiced, memory decayed, sight dymmed, their eyes dazeled, and all the facultyes of the Soule (that is to saye) all the naturall powers, wherby it accõplisheth all his functions, are infeebled, and perfourme their offices, duties, and operations both faintly & remissely.

But if the Spirite animall be perfectly pure & ayry (such as is the sent of Blood exactlye laboured) not ónely the sight of their eyes is clear and good, but al ỹ other Sences both external & internall are perfect, and perfourme their functions and ministeries orderly, duly and conuenientlye.

p. 15.

Of the

Of the Spirite vniuersall generally inspired into the whole world, and all the partes therof. Which beyng from God aboue breathed and put into man, infuseth and indueth his mynd with speciall and peculier gifts. And by the way also in this Chapter is entreated of good and ill Angels, which beyng entermingled with the humours and spirits, cause sondry chaũges and mutations in mẽs myndes.

The third Chapter.

That power of the Spirite which is infused and breathed by God aboue into these lower bodies, is it, that disposeth and moueth this frame & masse of the worlde, so cherisheth, strengtheneth and cherisheth all that is within the compasse and coape of Heauen contayned, stretching and extendinge his force farre and wyde. For why; this gouerneth and ruleth all thinges, maketh all thinges fruitful, and vnto the same impartieth vitall heate. Neyther is there anye cause why a mã should think or perswade himselfe, ỹ there is any other power able to do these thinges, then that Spirite, by whom from the very beginning, the world and all such thinges as are visible seene wt the eies and sensible perceyued by the senses, were brought into so comly

Spirite of nature.

The Spirit of the

and beautiful order. For by the vvoorde of the
Psal .33 Lorde, vvere all thinges made, and by the breath
of his mouth, all the comlines, beauty, and furni-
Genes.1 ture therof. For he doth maintayne and strengthen all thinges, and geueth povver vnto euerye
Iohn,1. thing to encrease & multiply in their ovvn kind, and to maynrayne and conserue themselues.

Thus the wonderful Creatour of Nature, by his woorde and Spirite, put into all thinges that were created a power procreatorye, and the order of their encreasing, & propagation, for continuance of their kynd, posterity and succession: that is to wit: the spirite of God beyng diffused into euery Creature susteyneth and maintayneth Plantes and al liuing creatures aswell man as beastes, by whom they liue and haue their being. There is nothing therfore in the whole worlde, but it feeleth the stronge power of God, and is satisfyed with the plentifulnes and fulnes therof. For when Heauen and Earthe were made, and the first Elementes, that is the first begynninges of thinges constituted; The Spirite of God moued vpō the waters: that is to say, made moyst and liquide matter (otherwyse barreyne) to be fruitefull.

The very meaning of which saying, Basil surnamed the Great, did very well and liuelye expounde in these woordes: The Spirite of God
Hexa. lib. (sayth hee) moued vpon the top or vpper face of the water. That is to say, did nourish & geue a vitall fruitfulnes and a quickninge Soule to

the

the moyst Element and to all other Creatures, in such sort, that al thinges with the Spirite of God were moystened & warmed, euē as a Bird or Foule that sitteth vppon her egges, who giueth vitall power and heate, to that whereupon she doth sit and couer. broodeth ouer

An example wherof we are to take at a Hen, which geueth life vnto her egges & bringeth out frō thence the shape of a perfect Creature. Now wheras the Spirite of God is sayde to swimme vpon the waters, or to rest vpon a moiste Element, this is to be vnderstoode of the fecundity, that is infused and put into it. But wheras the vniuersall nature of thinges, and all Creatures that breath and hath beynge, do enioy this gifte of Diuyne spirite, and through the vertue therof haue their essence, yet namely & aboue al others, Mē by singuler priuiledge & special prerogatiue are fully endued with all things, and haue their mynds taken out of a portion of Gods owne spirite, as Cicero sayth, or rather according to the testimony of the holy Scriptures, haue receiued the breath of lyfe, and an image after the similitude of God himselfe. The Poet Ouid had frō the Hebrewes, a lyttle sparke of vnderstandinge touching this opinion, and that did hee vtter in these verses. Gen. 1

Lib. 3. de Arte amādi.

Gods spirite vvithin vs vvorketh still,
His motions in our hartes vve fynd.

This

Lib. 6. Fast. This sacred seede directes our vvill.
And vvith his povver enflames our mind:

Which sentence S. Paule beynge studied in a more heauenly kynde of Philosophye, went aboute to inculke into the mynd of the Atheniēs, w̄ intent to draw thē frō their old roted superstitions & inueterate errours, & to perswade them in beholding the goodly frame & beautiful work māship of ȳ world, w̄ al the furniture & ornamēt therof (wherein Almightye God sheweth out to all mē a tast or profe piece of his diuinity) therby to acknowledge his diuine power, and by seyng his workes to agnize his omnipotency.

Actes. 17. For in this sort he preacheth vnto them, God vvhich made the vvorld, and all that are in it, and is Lord of Heauen and Earth, dvvelleth not in Temples made vvith handes, neither vvorshipped vvith mens handes, as though hee neded any thing, seyng he himselfe geueth life and breathe to all mē euery vvher. For in him vve liue, moue, and haue our beynge, as a certayne of your ovvn Poets sayth, for vve are also his generation.

Aratus in Pheno. Now, man at the handes of his Creator beinge furnished with such excellent giftes and garnishmentes of mynde, as fyrst to be endued w̄ a natural and internal spirite, and then to be moued and inspyred with a diuyne spirit, hath also (notwithstanding) externall spirites recoursyng into hys bodye and mynde. Men of old tyme called them

them by the name of Genij, the bokes of the holy Byble termeth them (in respecte of their office and ministerye) Aungels, which is asmuch to say as Messengers: because they bryng the commaundements and will of God vnto vs. S. Paule calleth them, ministring Spirits, appoynted to certayne offices and purposes, and to minister for there sakes which shalbe heirs of Saluatiō. Cicero and others that neuer knew God, nor religion aright, calleth them familier or domestical Gods, hauing vnder their protection the care of mans life and safety, & geueth them the name of Lares or Penates, or Dij Tutelares. And of them they make two sortes, the good Aungels, & the badde: because the good pricketh a man forward, to grace, goodnes, vertue, and honestye, the other eggeth him to lewdnes, mischiefe, shame, villany & al kind of loose dishonesty. For this is their only drift, and pretence specially, to plunge a man in as much mischiefe as they can, & draw him from God as farre as may be.

Angels.

Hebr. 2.

Lares.

Good angels.

ill Angels

Now for somuch, as Spirites be without bodyes, they slily and secretly glyde into the bodye of man, euen much like as fulsom stench, or as a noysome and ill ayre, is inwardlye drawen into the bodye: and these not onely incense and pricke a man forward to mischiefe, but also like moste pestilent Counselliers, promise to the party reward & impunity. By this meanes ỹ wily serpēt enueigled Adam, Sayinge: You shall not die therfore, but ye shall be as Gods, knowing good

and

Dæmó à sciendo.

and euill. For the Deuill (hauinge his name hereof) is most subtil and craftye, and lacketh not a thousand sleightes and pollicies to bringe a mã to mischife, Yea his ketch is slily to insinuat himselfe into our myndes, cogitations, counselles and willes, albeit it is not easye for him to bryng his purpose about, for so much as God alone knoweth the harts of men, & vnto him onely be all our deuyses & thoughts opẽ and manifeste. Hee is (saith Paule) the discerner of the thoughtes and of the intentes of the hart: neither is there anye Creature vvhich is not manifest in the sight of him: but all thinges are naked & open to his eyes. Which thinge also Dauid declareth God (sayth he) is the tryer of the verye heart and reynes. That is to saye, hee perfectly searcheth out and knoweth all thinges, findeth a way into the most secret corners and innermost places. And he bringeth in an example, taken from the intrayles that be fardest of. For there is nothing in mans body, inwarder thẽ the heart and Reynes: in so much that the concocted meat must be conueyed by many crooked bywayes & windings, before it can be brought thither. Furthermore he specially nameth those partes, for out of them chiefly the thoughtes and cogitations of the mynde, and all licentious lustes and dissolute desyres, do proceede and springe, which see not nor cannot lye hyd, or buespyed of God.

2. Para. 26

Hebr. 4.

Psa. 7

For so much therfore, as these deuils be spyrites, and aswell by longe vse and practise as also

as also by pollicy of nature are of great experience and by long tryall know much: euen by coniectures and tokēs which they espy in the Eyes, countenaunce, gesture and other motions of the body of man, they stily gather and gesse the inward dispositions and thoughtes of the mynde, which to a man of great experience and witte, is no great hard matter to do. And therefore euen as lewde and deceitfull marchaunts, practyse all wayes and meánes to spoyle others, leauing no occasion vnattempted, to cyrcumuent and catche them at vnwares and vnprouyded. so lykewise the deuilles lye in wayte to catche vs at a vauntage, and the godlyer any one in conuersation of life & maners is, the busier and earnester are they wyth theyr poyson to stinge him. In such sorte, the deuill was not awhit afrayde by al maner of shiftes to tempt euen Christe himselfe, thinking to haue perswaded or inueigled him with Ambition, Gluttony, or desyre of rule & Souereignty. Neyther was hee ashamed to assault Paule also, partly carying him into a boastinge and pride of mynde aboue measure, and partlye by incensinge his aduersaries with spightfull rage and cruelty against him.

How the deuill learneth the thoughts of mē.

One man a deuill to an other.

Matth. 4.

2. Cor. 12.

The holy man Iob also was wonderfully shaken vp, and driuen to suffer the violent brunts of his most terrible temptations: but God who rewardeth and recompenceth all thinges, made an end of that conflict, prescribing the Feend his limitts, how farre he should extend his tyranny.

Iob. 30.

Where-

How farre deuils are able to hurt vs.

Whereby we are to learne and vnderſtand, that deuils can nothinge preuaile againſt vs, neyther do any further harme to vs, thē it pleaſeth God to ſuffer and permit them to do.

Now, albeit their vſe & faſhion is, many and ſundry wayes to aſſault men which way to hurt them, yet ſpecially they ſeeke & try all ſuch meanes as they can, to vanquiſh & ſeduce them, with thoſe inclinations and properties that are peculiar, naturall, and indifferent to all.

Humours giue occaſiō to vices.

Thus, doe they incyte and egge thoſe that abound with Bloud, and bee ſanguine complexioned, to ryot, wātonneſſe, drunkēnes, waſtefulnes, prodigality, filthy and deteſtable loues, horrible luſtes, inceſt, and buggery. Them that bee Cholericke, to teſtines & anger, to brawling and chyding, contention, raylinge, quarellinge, fyghting, murther, robbery, ſedition, diſcord, and to put all theſe in proofe and practize, they wyll myniſter many allurements and ſundry occaſions. Them that be Melācholique, vnto enuy, emulation, bitternelle, hatred, ſpyght, ſorcery, fraude, ſubtlety, deceipte, treaſon, ſorrow, heauineſſe, deſperation, diſtruſt, and laſt of all to a lamētable and ſhamefull end. Them ỳ be phlegmaticke, they help forward to ſlouth, drowſines, bitterneſſe, ſluggardy, ſlacknelle, ſleappyneſſe, recheſſe vnheedineſſe, and to a deſpyſinge of all vertuous and good exercyſes.

And furthermore as pure ſubtyle ayre breatheth into liuig Creatures & into greene herbs, a liue-

a lively and holsome spirite: so likewise the good Angels imparte holesome ayre, and with a pleasant sweete inspiratiō refresh our inward minds.

Againe as a pestylent winde inducth sickenesse and infection: so do euil Spirites exhale & breath out a pestyferous poyson, & to the mindes of men bring mischiefe and destruction. For by them came the first spoil, ruine and destruction of mankinde, so ỳ there was no other way to bring him to his first excellency, dignity and perfectiō, but only by that most wōderfull restorer, Christ. And because the imbecillity & weaknes of mās nature is such, that hee is not able to withstand the subtile ambushes & deuises of this hys most raging ennemy Sathan, Christe being ascended into Heauen, caused to be sent downe a Comforter, to hold vs vp, and giue vs inuincible courage against all the deuils crafty suggestiōs. Thys is he that inspyreth into our minds sundry good gyftes, assuringe vs of the good will of God towards vs, and shakyng away all dystrust, bryngeth vs by Christ vnto the father. For he styrreth vp and comforteth our mindes, and encourageth vs in such sort, that boldly & with an assured trust, wee dare to heye and aske all thynges of him, and cry vnto him for help, by the name of Father. Moreouer the spyrite which God hath inspyred into our hearts, doth certify and witnes with our Spyrits, that we be his Sonnes, and Heyres, yea Coheyres wyth Christe. The Spirite of God therefore, confyrminge our myndes, doth

Sapien. 1.

Gen. 2.

What the Holy Ghost worketh in vs.

Gal. 4.

Rom. 8.

doth engraffe in vs fayth, grounded vppon the word of God, which fayth engendreth an assured trust & confidence toward him, with an vndoubted hope to obtayne his promises.

Fayth bringeth forth workes.

And forasmuch as these vertues bee not idle, they do produce and bringe forth most plentifull fruicts of Charity, to the performaunce wherof, the holy Ghoste the Cõforter, with his strength armeth vs, and with his ayde protecteth vs in the truth, to continue and persever constant stedfast and immutable, wythout being seduced and carted lightly into erronious opinions and superstition: which is nothynge els (as Eusebius witnesseth) but a false and counterfeyte shadowe of true Religion, grounded vpon no sounde doctrine or foundation of Scripture: In this sort according to the saying of the Poet Horace.

De preparat. Euãg. lib. 1.

Superstition.

Most of vs Poets old and yonge,
Art. Poet. *Mistake for vertue, vice and wronge.*

With cloake of vertue clad is vice,
deceyuing many one:
By bearing face and outvvarde shevve,
of honesty alone.
Seuerity it counterfaycte,
in deede yet nothing lesse:
Behauour, countenaunce, rayment, gate,
all smelles of vertuousnes.
Yea borovved names of honesty,
and Vertue geeuen bee,

Iuuẽ. Satyr. 14.

To

To vices: as, the cancard Chuffe,
and Snudge vvith vvealth and fee,
Is compted one that geuen is,
to thrift and husbandrie.

Psal. 104.

And it oftentimes falleth out (sayth Cicero) that many in seeking after the best things, misse their purpose, and are deceyued, not so much vpon vvill, as by mystaking theyr way, and vsing a wrong course. Thus doth S. Paule deeme the Iewes not altogether forlorne, and estraunged from godlynesse, but ledde vvyth a certayne fervētnes and zeale to Godward, although not according to knowledge: so that they do not altogether erre in their affection towarde Godlines, but rather vpon ignorannce and lacke of better vnderstanding: and because they goe blyndly to worke and falter in their dealinges without any iudgement, they are destitute of the Spyrite of God. Wythin the leuell and daunger of this vice, are al they, that obstinately either maintain or wilfully suffer any olde inueterate errours, & such as can abyde nothing of all that to be altered, which by litle and litle hath crept into vse, & by custome had some continuaunce. Which mē if they had within them this bounteous spyrite, no doubt there would not be such diuersitey of opinions and doctrine in mens myndes as nowe there be. But let no man thinck these things to be superfluously spoken, or clene beside the purpose, neyther let him lay in my dishe this sayinge

Tusc. 3.

Rom. 10.

Zeale without knowledge.

of Horace.

A Flagon first began,
VVhy comes nowv out a pitcher small:
In Arte Poet. or litle prety Canne.

For the heauenly Spyrite, is the guyde & gouernour of the Spyrites of mans Body, which are then more qualefied, quieted, and kept vnder better order, when they be gouerned and ledde by the conducte and direction of this Spyrite. For if they once begin tumultuously to russle & styr vp sedition wythin the body,

—Aeneid. lib. I. This Spirite their fumishe fits restraynes,
And them to quiet order traynes.

Of the Elements of Humaine body, and the first qualities & beginnings of generation, whereof man consisteth and is made.

The fourth Chapter.

ALl the Complexion & temperament of mans body proceedeth from the powers of the Elementes, and not of the Humours: and of these is the whole body tempered and compounded.

IIII. Elementes.

The Elements be in number foure, Fyre, Earth, Ayre, and Water, and vnto them are appendant so many qualyties: Hoate, Colde, Moyst, Dyre: which of the Ayre encompassinge vs, and of our meates nourishing vs, do take and conceyue eyther profite or harme. For being eyther in excesse or defecte, the qualityes are depraued and corrupted, and through theyr corruption engender many and sundry diseases.

But the thinges which dispose and affect our bodies, are (sayth Galen) of two sortes: the one, taking his beginning euen at our Natiuity and byrth, deriued and issuing from the very principles of Generation as from a roote, which possibly cannot bee auoyded: the other, such as man may declyne, as thynges estraunged from our bodyes, not naturally in vs engrafted, but externally happening, and yet (nathelesse) such, as are as apt and ready to disquiet and annoy our bodyes, as those that be naturally planted in vs. And these bee, Meate and Dryncke, wherewith wee restore all such ouerdry or ouer moyste substaunce, as to the body is requysite. And these twayne, if they bee eyther immoderately taken, or bee corrupt and vnholesome they doe engender great store of excrements and sundry diseases. Next vnto these is the Ayre, that compasseth and on eche syde enuyroneth vs, which being eyther extreemely hoate or dry, or ouermuch moyste or cold, causeth & enforceth a manyfest alteration in the state of the whole body.

Tuéd. vale. lib. 1.

Meate and Ayre a like necessary.

But to come somewhat neere and more aptly to declare this matter: it is to be vnderstanded, that the very beginninges of mans nature and principles of his generation, is feminine bloud & Seede generatiue. The one as it were of certayne apt, conuenient, and tractable matter, like moyste clay or soft waxe, is ready to fashion out and proportion any thing that the workemā employeth it vnto: And the Seede, is as it were the workeman himselfe. Both these thinges consist and are made of the same generall Elementes, and conteyne wythin them the qualyties aboue specified: but the difference amonge themselues is in the order and measure of their temperamēt. For in the seede, there is more of fiery and ayrie substāce that is to say, it is partaker of æthereal Spirite. In the Bloud, there is more of watry and earthy: albeit in this last, the heate is aboue colde, and moyst aboue dry. For wee may not say and affirme, that Bloude is dry, like boanes, but to be moist. Now is seede dryer thē Bloud, and yet it is also moyste, fluible & liquide. Thus on both sides, the originall of mans generation proceedeth of moyst substaunce, & yet so, ỳ thence is laboured and made other partes of the body that bee dry, as Synewes, Veynes, Arterres, Bones & Gristles. Now, ỳ which in the wombe is conceyued, and together of those principles fourmed, waxing dryer, taketh (as it were) ỳ first lineamentes and proportion of euery member, & afterward comming to perfect shape, taketh fur-

The naeure of seede and bloud.

ther

ther encreaſe, & ſo groweth to his iuſte bygneſſe and decent quantity. And when it hath raught to his ful growth & bygneſſe, as when the bones for want of nourifhment are no longer plyable: then both a man ceaſſe from further growing, & waxeth neyther taller nor broader. For comely talneſſe and length of perſonage commeth and is cauſed of the aboundance of heate and moyſture, where the ſpirite is throughly and fullye perfuſed. Cauſe of talenes.

And if it happen that any eyther old or yong, through ſickneſs or ſome other affect to fall into a colde & drye habite or diſpoſition, their bodies become and are leane, wrinkled, ſlender, il fauoured, thinne and lanke, and theire ſynnues weake and crooked. It fareth by them, much like as it doth by Horſes, Oxen, or ſuche like beaſtes, that are ſkanted & nypped of theire fodder and feding: or as it doth by Trees & other greene herbes, that lacke the iuice of the ground and not conuenientlye watered.

Therfore a faſhion that ſome Scholemayſters & others that take the charg vpon them to teach and boord young boyes, is (mee thinkes) both lewde & vnconſcionable: who beyng at a playne bargayn and certayn ſtint of money, reaſonably agreed vpon betweene them and the Childrens frendes, pynche their poore pupilles and borders by the belly, and allow them meate neyther ſufficien nor wholeſome, yea not onely beaſtly, ſluttiſhly, & nippingly vſe they the ſeely childrē, but

Children should not be skated of their victuals.

threatningly enforce them to beare out the labour of their studies, with a slender allowance and small pittaunce of vnsauery resty flesh, stinking fish, and hoary vinewed bread: which thing causeth them to bee ill complexioned & coloured, the shape, comlynes and beauty of theire bodies to degenerate & grow out of fashion, the quicknes, courage, liuelines, and sharpnes of theire wit to decay, their spirits to be dulled, and all the liuely vertues & towardnes of ỹ mind, which before was in them (either by the benefyte of nature, or by the industry of the parents, or finally by the only & speciall gift of Almighty God) to be extinct & vtterly quenched, in so much that neither their minde is enflamed wᵗ desyre to attein & atchieue any worthy attempt, neither frame they themselues vnto those thinges wherunto they were inclynable, & by nature apte and towardly. As touching the outward case of they̓r body they commonly break out, and haue they̓r bodies pinked ful of scabs, and by reason of il humours ouerwhealed & engrayled with lothesome blisters blaines, byles & botches. Wherby it commeth to passe ỹ in growth they seldom come to any preferrable stature, to ỹ vse of their ful powers, to perfect strēgth & firmity of they̓r members, or to any hādsom feature, or proper cōpositiō of bodily proporciō: & the cause is, for ỹ in their tender & growyng age, being kept vnder by famine, and skated of conuenient meate and drincke, their natiue moysture which requyreth cōtinual cherishing & maintenance, was skated & debarred of his due

Naughty & vnholesome meate spileth nature.

Shorte stature how it commeth

nourishment & cõpetent allowances. Wherupon, the vital iuice being exhausted & spẽt, they arriue to old age soner thẽ otherwyse they should do, & are snatched vp by death long before their time.

Now that affect & plight which bringeth the body into a cold & dry disposition, is called old age, because it is the cause of corruption, decay, & destruction of all aswell Creatures liuinge, as plantes & herbes. For death is nothing els, but the extinction of nature, that is to say, of the naturall heate, & natural humour. In which two thinges lyke consisteth, to which extinction and end many are brought soner then they should be either through want and defect of nourishment, or through vntemperate life, as tomuch carnal company with women, vnseasonable watching heauinesse of mynde, thoughte, and manye other causes, which hasten old age, and bring death vnlooked for, before his tyme, contrary to the order of age and course of Nature. Do we not see many old mẽ, lusty merry & wel cõplexioned, strõg of limmes, good footmẽ, & in their old dayes as fresh and actiue as many young mẽ be: all which commeth vpon no other cause, but that in their youthful dayes, they liued orderly & wel, & spẽt not their adolescẽcie in vnruly riot & lechery. Agayne, there be of youngmẽ a great nũber, weak, worne to the bare stumps, feeble, lame, fayntc & impotẽt, dry as a sticke, pale as ashes, & wan coloured, for ỹ they spent and exhausted al the pith and strength of their youth and adolescencey—

Old age.

Death, what it is.

Lustye old age whereof it commeth.

in wanton sensuality, dysordered diot, and immoderat vse of venerous daliance, consuming therin the very flower and prime of their lusty age.

For euen as pleasant & gay Marche flowers in the Spring of the yeare, with nipping weather, and sharpe Northernly wyndes, doe fade and wither away agayne: so likewyse youth and flourishinge age, by vsing ill order and fashion, is dryed vpp before his due tyme, and ere it come to hys full rypenes.

What maketh yonge age weake.

Therfore to decline and shunne such thinges as be hurtful, and to prolong lyfe many yeares, and to bring to passe, that olde Age shall not bee tedious, cumbersome and burdenous, but easy, pleasant, and delightfull, it ieth a man in hand to take that order and trade, wherby health may be mayntayned, and still preserued, or if it happe to be diseased and empayred, how it may agayn be restored and bettered. The thinges that hinder and crushe it, & which do weaken, alter, and corrupte ỹ temperament that naturally is in vs, are not few. For the humours of the body, receiue and take sondry qualityes according to the faculteyes that be in our nowrishment and in the order of our vsual diet. Whereunto are to be added, Bathes, Heate, Exercise, cold, wearines, Thirst, Hunger, Sleepe, Rest, the state of ỹ Mind and affections of the mynde, all which do sondry wayes, alter the habite & state of our bodyes for the most part maketh them worse. By the meanes, the body that was hoat and moyste,

What thigs are hurtful to health.

by

by litle and litle brought to bee colde and drye, or to some other ill quality. Also as yeares & age steale on vs, as times come & goe, as the worlde frameth with vs, eyther forward or backwarde in prosperity or aduersity, in good Fortune or badde, many thinges happen vnto a man which shake & shrewdly batter a mãs good health. Vnto which effect the Poet Horace, very aptlye in my opinion writeth thus:

VVhile yeres be fresh and gallant is our age,
Full many ioyes and pleasures do vve tast: Art. Poet.
But elder yeares those iolly ioyes doth svvage,
And disaduauntage to vs bring as fast.

Wherunto accordeth the same sentence of holy Iob, where he doth liuely expresse & sette out the frail, mometany, vaine & transitory state of mans life, and to how many discommodities, dangers and chaunges, ỹ same is subiect & endaungered: A man (sayth he) that is borne of a vvoman hath but a short time to liue and is ful of misery, hee commeth vp and is cut dovvne like a goodly flovver, and vanisheth avvay lyke a shadovve, & neuer continneth stil in one state. Iob. 14.

For as yeares do passe and mannes age doth march forward, there still happen chaunges and mutacions. For age is no other thing but the race or course of life, or the time that wee haue to rune from our infancye till wee come to olde age in which tyme, the state and constitution of mans

mans Body is altered, and steppeth from one temperament to an other, and at lengthe (naturue heate beyng extinct) by Death is diuorced and brought to final dissolution.

Infancie. Thus hath Infancy, (which of all others is the moyste in it) greate aboundaunce of naturall heate, and in the fourth or seuenth yeare suffreth mutation, and in those yeares commonly wee be in great daunger.

Childhod Next after it is Childhode continuing til aboute the fiftenth yeare of our age, and the same subiecte to no few hazardes and discommodityes.

Puberty Puberty, is prone and subiect to very many inconueniences, which taketh his ende at the age of xviii. yeares.

Adolescencie. As for wylfull and slypperye Adolescencye which endeth at xxv. yeares, is (as the others) subiecte to sondry casualtyes & mutations, as dayly experience sheweth.

Youth. Youth or flourishinge Age, wherin the body and mynde be in their chiefest prime and lolity, lasteth til a man be xxxv. yeares olde: duringe which Age. Bloud beareth swaye aboundantly, and humours somewhat wast, whereby it happeneth that this temperament in continuance, & processe of tyme, begynneth to be taken for hoat and dyre, whereas Adolescency is aboundantlye stoared both of moysture and heate.

Mans

Mans Age reacheth to the fiftieth yeare or somwhat further, in which tyme man is in his ful ryppenesse, and leauing former pleasures & delyghtes his mynd aduysedly, carefully, and wysely dealeth in euery thing that hee enterpriseth. But the Body standeth at one stay, suffreth no greate muration, til sixty three, or sixty fiue yeares of age: For then Age hasteneth on a pace, and draweth towarde his long home, and then beginneth the body to be cold and dry, beyng the first enterraunce and step into Old Age, which is the next neighboure to decrepicye and dotage, that standeth at the pittes brinck, nexest vnto Death. Which as it ys not rashlye to be wished for, so neyther is it amonge Christians at all to be feared, considerynge that the Soule beynge by Fayth assured of a better and sweeter lyfe, and hauing an vndoubted hope of a resurrection, ought in this poynte to bee throughly perswaded, and be ful willinge cheerefully to depart hence. In the meane space, while he hath to runne his race in this worlde, euery man may so behaue himselfe and qualify his dealyngs, that throughe temperate vsage and orderly moderation of life, in youth he may be furnished with helpes, and haue in store some of his former strength the better to passe ouer hys Olde Age, and therein to feele the lesse tediousnes. For whereas euery other Age hath hys certayne tyme and prescripte

Mans age.

Death to the faythful not to be feared.

terms

terme how long it shall last: only Old age, hath no tyme to it appointed, but to liue as longe as he may, and to wayte for death and bid it welcome whensoeuer it commeth.

The times of the yeare compared to the ages of man.

Pythagoras very properly applieth the foure quarters of the yeare, that is, Spring, Sōmer, Autume, and Winter, (being tymes comprehended within the two Aequinoctia, and the twoo Solstitia) to the foure ages of man. Whose saing and opinion Ouid in verses to this effect describeth.

Metam. lib. 15.

Do vve not see the yeare by course,
in quarters foure deuided.
How iumpe it answeares to our age,
if vvel it be decided?
For sucking babe and tender Impe,
the Spring resembleth right;
VVhich into sommer glydes apace,
like blade deuoyde of might.
VVhen Spring is past, then marcheth on,
the Sommer tricke and gay,
VVhich is likened to lusty youth,
stronge, dapper, lacking staye.
VVhen youthful fancies meliowed be,
then Autumne steppes in place:
Twixt yong and old, of iudgement ripe,
vvith medly hayres on face.
Old crookbackt Hyems last of all
vvith trembling pace appeares.

vvith

With furrowed face, cleane balde, or else
All white and mylky hayres.

This chaungeable alteration, this conuersion, mutability, inconstancy, and inclination of things from one to an other, in the whole course of nature, doth manyfestly argue and proue all thinges to be momentany, vayne, transitory, brittle, ruinous and vanishing, & as a flower of the field quickly fading away.

Seeing therefore the body continually slydeth into worse and worse case, suffreth many detriments, whereby our strength and powers be empayred, and many wayes both inwardly and outwardly enfeebled, it standeth vs vppon, not negligently, but carefully to looke to the cõseruation thereof, and so carefully to prouyde for the same, that it may cõtinue in state sound & healthfull, so long as nature hath limitation. Here is no neede of any Examples, reasons or proofes, (sithens euery man is therein throughly experienced and perswaded) how vnwilling all men in generall bee, to leaue the sweetenes of this life, with what great care, study & industry euery mã will striue to keepe his body in health, and ridde it from sicknesses and diseases, which do not only for the time grieuously assault, bruise, torment & afflict the body with paine and dolour, but also set before our eyes a certayne representation or shew of death it selfe.

I will not here speake of the disquietnes and

troubls

trouble, wherein the mynde thereby is plunged, & of the manyfolde affections at such a time specially oppressing the same. Who is he I pray you, that being in these so great and so many calamities turmoyled, in these vexations, miseries, griefe and shortnes of life so charged and ouerwhelmed would not gladly seeke some remedy and mitigation of his dolors, and prouyde for some helpes to comfort & ease his irksome labours? Which thinges who soeuer is desirous to seeke and obtayne, must not thincke, that things momentany, as wealth, rychesse, honoures, Lordships, great possessions, fayre houses, sumptuous and costly apparell after the brauest guise & maner wrought and deuised, can help him thereto: but a quiet & well stayed mynde, free and clears from all perturbations: and next to that, a sound and healthfull body, that is free from sickenes: which be the best and chiefest thinges that a mã can aske and haue at the bountefull hands of GOD, so long as hee hath in this worlde to continue his Pylgrymage.

Tranquility and quietnes of mind

Temperament.

The fifte Chapter, describing what Crasis or Temperamẽt is: wherein consisteth the plight, state, constitution, and complexion of euery mans bodie.

Crasis

Crasis or temperament (for the order of our worke requyreth the same by definition to be declared) is an agreemẽt, and conuenience of the first qualities & Elementes amonge themselues, Or, an equall mixture or proporcion of the qualities of the Elements, wherein no excesse blameworthy or faulty is to bee found. Contrarywise, Intemperature is that, which is compact of the disagreeable and vnlyke powers of Elementes and qualeties, and swarueth from moderation. And as in Musicall Instruments there is perceiued a certayne accord of tunes and a sweete agreable harmony in striking the stringes, that no vnpleasaũt discord or bũgling iarre, dislyke ỹ curious eare of the hearer: so likewise in a temperate habite of the body there is an apt and conuenient mixture and temperature of the Elements and qualities, insomuch that no one qualitye can by it selfe be shewed, but a constant, absolute and perfect composition, & minglinge of the qualities and Elements all together. And as in making Salades, Sauces, or medicines of many & sundry herbes, the Compoũds be all mingled together, and euery of the ingredients becom as one, insomuch ỹ no one thing appeareth or can by it selfe be discerned or perceiued: so likewyse happeneth it in ỹ qualities of ỹ Elemẽts, of whose mixture cõmeth & is made at our creatiõ & natiuity, ỹ first original of our substãce. In which tẽperatures & mixtures, there be 9. seueral differences, whereof one is temperate, & in eche respecte absolute lacking na-

Temperament.

Intemperatures.

nothing that is therto requisite, in the which no one of the elementall qualyties exceedeth or passeth an other, but be in an equall measure & euen proportiõ, without any thing amisse or any distẽperaunce at all. Eyght be intemperate, whereof Foure be simple, and Foure compounde.

That temperature which is only hoate (wherin heate surmounteth cold) is the equality of moisture and dryenesse. Colde, wherein coldnes beareth dominion. Moyst, wherein moysture chiefly ruleth: And dry, where dryenesse is aboue moysture, the rest beinge alyke and equall, that is to say, tempered wyth hoate, and cold.

The compoũd temperatures which be compoũd of two qualities together, are these hoate & moist, Hoate and dry, Cold & moyst, Cold & dry: of whom the constitution of the body (which the Greekes doe call Crasis, and the common sorte, Complexion) amonge the Phisitions is named and termed, of that which in the mixture, beareth chiefest sway: For with them, that body is called hoate, where is most store of heate. Drye, wherein dryenes raygneth. And lykewyse of the residue. So, the composition of medicynall drouges, wherein bee sundry ingredientes, hath his name of some such one of the same as is chiefest, and more of force then the other: as Dianucum, Diacappar. Hiera picra, Diaphenicum, Oleum Vulpinum. &c.

κρᾶσις

Compounde drouges named of some one of the chiefest Ingredients.

Now, because I would haue this matter exactly vnderstoode (as a thing not onely to Phi-

sitions,

tions, but to all ẏ desire to lyue in health) right holsome and auayleable, I wyll as farre as I am able, and as diligently as I can, declare and set out the reasons, order and effect of euery one. And first wil I begin with the state of the Temperate nature, or at least, I will pourtraict & set before your eyes, a patterne and image thereof, first cõceyued in mynd or imaginatiõ: not ẏ there is any such to be shewed in the whole world, neither can any such be found in deede (vnlesse peraduenture, as a man should say, that God specially & originally had priuiledged some such from heauen:) but I will set it downe, for that all ẏ other natures in mẽ are & ought hyther to be referred, & by this rule to be tryed: that euery man may perfectly behold, what in himself is to much and what too litle. Neyther let a mã be ouerrashe and hasty in seeing a body that is of hoate habite, to iudge heate in the same, to bee aboue moysture, or colde to preuayle aboue drinesse: vnlesse hee haue a very diligent and carefull respect to this perfect temperature, and first set it before his Eyes as a marke whereunto to leuell and direct his dealing and iudgement.

Of a Complexion, perfectly and exactly temperate.

The Sixt Chapter.

The temperate state of body that is in eche respect perfect & absolute, requyreth very diligently to bee handled, and throughly to bee discoursed, for that I would haue the whole minde therevnto to be directed, & al the rest of the states or habites of the body to it applied and levelled, as it were by rule & lyne, ỹ euery man may note and obserue in himselfe how farre he is of, from good & sound disposition, or integrity of temperature, & what way he were best to take, to bring himself (as neere as he can possibly) into his former state againe. For the farther from this, that any man is, in worse case of health is hee, and a great deale readier to fall into diseases of body, & perturbatiõs of mynde. A body ỹ is in eche respect perfect & sound, may most aptly be termed & called Polyclet' Rule. Which prouerbe is applicable to al such thigs as are done most perfectly & wel, wherin there is nothig lacking nor amisse: so ỹ al other thigs ought by it, as by a Touchstone to be tried. The Metaphore is take̅ of one Polycletus an excellent & skilful Image maker, whose cunning & grace of workmanship (as Fabius witnesseth) farre surpalled al others. He in his art of Imagery so artificially hãdled his worke, & finished the same w̃ such excellent perfectiõ, that al other Caruers & Statuaries in proportioning & framinge theyr Images, set hym before them as an absolute Patterne for imitation. This Prouerbial figure or phrase of speach, vsed Galen in his booke De tuẽd. valetud. Where he describeth and setteth downe the best state of body that may

Polycleti Regula.

Lib. 10. Cap. 10.

be as Polycletus Rule, that is to say, so neately & comely set out, wᵗ such iust congruēt Symmetry & proportionable commensuration, as to beholde is right pleasaunt and delightfull. And therefore such thinges as are written of the best state of body, worthely and by good reasō ought to be referred to a thing ẏ is most perfect & absolute. Wherevpon wee heere doe ascribe and set out a state and habyte of body after such a sorte, as Cicero & Fabius do, an Orator, whom they woulde haue to be imitated, & after such sort as S. Chrisostome and Erasmus do describe and furnish out a Preacher: to thend that such as study Eloquēce or as are appointed to instruct & preach to the ignorāt, should frame thēselues (as neere as possibly they may) after the exāple & pattern there set downe before them. And although he do not in all points throughly attaine to the perfectiō that he doth conceiue in mind, yet ought he, & reason it is that he should go forward therin: and although ẏ thinges which we study & seeke for, be very hard & difficult, yet ought we not to despayre of ẏ obtayning our purpose, nor cowardly to recoyle & faint in industry. Many mē (sayth Cicero) being in despayre & out of hope euer to com to thend of their purpose, are afraid to giue any onset, or to put ẏ matter in any tryall & practise: because (forsothe) they haue no hope euer to winne it. For the best things, ought not vpō dispayre to be giuē ouer, & in things ẏ be excellent, those are to be accōpted great, which are next and neerest to the best.

De Sacerd. De ratione concionādi.

De Oratore.

Therefore haue I thought good to set downe & to shadow out the best state of Body, that by the view and patern thereof diligently imprinted in mynde, and stedfastly marked by eye, euery man may imitate & expresse the same, or come as neere thereunto as possibly he may.

otes or arkes of body per- &'ly tem- erate.

Such a Body therefore, whose patterne wee do here exhibite and shewe, hath all his Senses fresh & perfect, euery of ỹ faculties natural, duely doing his office and function wythout stop, impediment or greeuaūce. His memory is stedfast and holding fast, for that, his brayn is neither too moyst nor too dry: his mynde quick, sharpe and industrious, wysely and circumspectly dealinge in euery thing that he taketh in hand, his maners and conuersation honeste and vertuous, in none of his doings and conuersation, digressing or swaruing from comelynes, his witte singuler and excellent, of nature quiet, curteous, and subiect to no ill affections, abandonynge all rashnes, and working all thinges by good iudgement and consideration, of notable and surpassing towardnesse, plentiously garnished wyth many singuler gifts, and commendable qualities, in life and cōuersatiō, vpright & vnreprooueable, in so much that hee may well serue for a notable patterne of vertue (that is to say) a most absolute perfection of nature in euery poynt. For in him plentifully appeareth and is euidētly deserued, humanity, gentlenes, frugality, equity, modesty, and a continent moderation of all affectiōs: in attempting

and

and atchieuing his affaires and busines, neyther rash, and heady, neither slow, and lingrig, as one that forsloweth and delayeth his businesse from day to day: but in forecasting and foreseing what may betyde, vseth aduise and counsayle, & in bringing ẏ same to effect and passe, adhibiteth conueniēt speede & quicknes: in the mutable happes & sodayn chaunces of fickle fortune, he is not lightly dismayde, nor brought into feare, and therfore neyther puffed with swelling pryde in prosperity, neyther throwen downe and vtterly discouraged in aduersity, but suffereth all the discommodities of lyfe with a mynd stoute, cherefull, and inuincible, and such a one as wil not at any hand be drawne away from his constancye and setled determination. To which effect this sayinge of the Poet Horace aptly agreeth:

A man thats armd vvith constancy,
and vertue hath in price, Lib. 3.
Cares not a rush for frantique fits, Ode. 3.
of peoples fond deuice,
Ne frovvning brovve of Tyrant dreads,
no chaunce can him dismay.
Though Heauen and Earth runne al to vvracke,
he stil is at on stay.

Unto which disposition S Paule framed himselfe, and requireth the same affection in all them that are ingraffed in Christe, and haue cōsecrated themselues to embrace his truth and re- Rom. 8.

ligion that euen as he was for his part so euery man semblably should certaynly and vndoubtedly be resolued & perswaded, that no thinge (be it neuer so dreadful and terrible) should be able to seperat and pul vs from the loue of God, which is in Christ Jesus, to whom we haue addicted and surrendred our selues by profession.

Such a one therfore as wee do here shadow out and describe, is in heart & mind so wel setled and perfectly stayed, that he is not to be drawen to either party, or to wauer and totter this way & that waye, but perseuereth still in one stay of stedfastnes and constancy, without anye kind of alteration or mutabilitie. In hym there are (in deede) affections, but yet such as bee naturall & not discommendable. as loue, & zealous affection to his wife, Children and such as he wisheth wel vnto, whom as he doth not fondlye cocker & suffer to runne at randō, or to haue the full scope of their owne wanton willes: so againe, is he not to them bitter, strayt, rigorous, spyteful, wayward, nor stubburne, but so that in familier cōmunication and company, with them he vseth a gentle mylдnes, seasoned with an earnest and reuerent grauitye, without much prating and tatlynge, without byting scoffes, and vpbrayding tauntes, without all vncomely and vncluil iesting, pleasauntlye conceyted, and merye with honestye, not vsing therin anye filthines, or rybauldry: and as he is most farre of from all malapert scurrility & scenicall gesture, so is he

Affections naturall.

againe

egayne moſt farre from ſullayne ſterne ſeuerity, and from Stoycall indolencye: for who will not iudge them voyd of all humanitye, and without any ſence of mans nature?

VVhom gentle ſpeach and language ſvveete, AEnei 4.
no more can mollify,
Then if they Flint or Marble vvere,
that grovves in Marpeſie.

Likewyſe in maners & order of life is altogether vnlike both to Democritus and alſo to Heraclitus: which two perſons in nipppnge Satyre were by the Poet ſhaken vp and ſet out in their colours. For

To gygling laughter geuen vvas Iuuenal. Sat. 10.
Democritus alvvay:
Contrarivviſe Heraclitus
to vveeping night and day.

The nature of Democritus and Heraclitus.

And not only in the inward mynd of man, do theſe ornamentes and giftes of nature appeare & expreſſely ſhew out themſelues but euen in the outward ſhew, ſhape and behauyour of the body there is euidently deſcryed and perceyued a comly grace and worthy dignitye. For in the countenaunce, which is the image of the mynde, in the eyes, which are the bewrayers and tokentellers of the inwarde conceiptes: in the colour, lineamentes, proportion and feacture of the whole

body, ther appeareth a kind of heroicall grace and amiablenes, in so much that the very viewe & sight therof alloureth and draweth every one by a certayne secrete sympathy or consent of nature to loue it without anye hope of profite or commodity therby to be reaped or receiued. The body is decently made & featly framed, containing an absolute construction and comlye frame of all the partes togeather. The head not allope cornered, but rounde and globewyse fashioned, the haire of fayre aburne or chesten colour. the forhed smoth, chereful, and vnwrinckled, beautifyed with comly eyebrowes, and greatlye honoured with a payre of ampable eyes, not holow but delightfullye standinge out. The colour freshe, sweete and pleasaunte. The cheekes and the balles therof steined, and died in perfecte hewe of whyte and red, and that naturally, specially in the lusty yeares of Adolescency. The porte & state of the body bolte vpright, the gate or going framed to comlines, not nicely affected, nor curiously countetfaited, as it were players & disguysed Masquers, who by a kynde of vpstarte and flatly gate, hopeth rather to winne credite, estimation and authority, and to bee made more accompt of, among the common people. The tongue prompt and ready, distinctlye and sensiblye able to pronounce & deliuer out his meaning wordes of gallante vtterance.

Counterfaite gate.

There are beside these certayne other things necessarily and according to the condition of mas

nature

nature, requisite. For in eatinge and drinkinge he vseth moderation, & through holsome exercise concocteth well his meate and distributeth the same to the good nourishment of the bodye, for the better perfourmance wherof, he eyther vseth a liuely and straynable voyce, or els conueniente walking. Wherby it happeneth that in the body there is gathered very small store of excrements, and slepe is the quieter and sounder, not disturbed, not empeached, nor troubled with anye absurde and troublesome dreams. And if any shapes, fourmes, or likenesse of thinges doe visiblye seeme in Dreames to appeare and offer themselues to his mynde, when the night is wel spent, and the concoction of meate throughlye finished, such representations surely happen not without some diuination, that is to say they importe & signifye no vayne or friuolous prediction or foreshewing of things to come, but carye eth a presage that is well to be cōsidered, and not lightlye to be neglected.

But in this frayle and transitory life of mā, in this so great corruptiō & inclinatiō of nature I do not see to whom these thinges ought more aptly to be applied thē to Christ himself, of whē Dauid prophecied, callinge him fayrer then the childrē of men, ful of garce & swetenes of words vnto whō no mā may be thought cōparable. For as he aboue all others in all kindes of vertues aboūdantly garnished, wt integrity of lyfe, myldnes of maners, excellency of doctrine, straunge-

nes

Psal. 45.

nes of miracles, and vnspeakable diuinity, drew & allured the greatest part of the worlde into an admiration and loue of him: so also hee wanted nothing of all those thinges, that can eyther bee deuysed, or in mynde conceyued. Who therfore doubteth, but that he which had all gyftes, had also a body most beautiful and comely? And although his diuinitye be rather to bee respected & considered, & the vse and purpose, for which hee was sent and giuen vnto vs, yet is there nothing to the contrary, but wee may in mynde suppose & iudge that there was in him such an excelling forme of bodily shape, as for such a dignity and mateſty was fit and worthy. For his outwarde port & heroical stature was agreable to his worthines, and consonant to the diuinity & inwarde gyfts of his mynd, which hee bountifully powred out vpon vs. And therefore in describynge an exact constitution of the bodily state of man, wee ought to chose no better paterne, nor set any perfecter example before our eyes, eyther for the body or the mynde, then him alone. For in him (as S. Paule sayth) are hidde all the treasures of knowledge and wisedome, and in whom dwelleth corporally all fulnes of diuinitye. For no blemish nor fault was in him, to no sickenes or sin was he prone & subiect.

Christ a paterne of perfection.

Ioan. 1.

Coloſ. 2.

Heb. 4.

Now whereas we reade that sometime he was in speache verye earneſte and hoate: in reprouyng vyces, very vehment, & sharpe with teares and weepinge to haue sorrowed and lamented,

Ioan. 11.

and

and in angry moode to haue testified how much hee detested the haynousnes of some lewd facte the same was a token and argument of his singuler gentlenesse, gracious fauour and hartye goodwil that he bare to al meane. For he beyng wonderfully desyrous of the Soule health of al mankinde, was angrye and sorye, that many, (whose amendemente and not destruction hee so earnestlye wished) did so wilfully and stubbernly persist in their errour, refusing and despysing such a fitte occasion to repent, and attayne theyr saluation, there so freely and fitlye to them offered.

Let this suffice as touching the absolute state and perfect disposition of mans Bodye. Nexte wherunto is that age that is freshe flourishinge, & in his chiefe pryme: specially that, which from very infancy hath bene wel instituted, & commendablye trayned vp, which yet (notwithstanding) doth euen strayght wayes fade, & in continuance cannot but at length vtterly faint & passe awaye. For as in other thinges, so likewyse in mannes nature, al things that had beginnig do die & decay, & things that had increasing waxe also old, & after a certayne race of tyme here run, do haste towardes their death, & vanish away to nothing. Which mutability & inconstancy is a good warning & lesso for euery one of vs, to dispyse these fraple and transitory things, which so sone passe away, & to lift vp our harts and myndes, to such thinges as are permanēt and eternal.

Christ void of all ill affections.

Which

Which thing S. Paule goeth earnestly aboute to beate into our heads, where he sayth: If yee bee ryſen agayne vvith Christe, seeke those thinges vvhich are aboue, vvhere Christe sitteth on the right hande of God: Set your affections on heauenly thinges and not on earthly things. For vve haue not here any abyding Citty or place of cōtinuall dvvelling, but vve seeke for one to come vvhose builder and maker is God. V Vho (as S. Peter sayth) hath called vs out of darkenes into his meruailous light and appoynted vs to life euerlastinge.

Collos. 3.

Heb. 13.

Heb. 11.

1. Pet. 2.

Of a hoat Complexion.

The vij. Chapter.

Among those that digresse from a meane and differ from temperatenes, the hoate complexioned body is first to be spoken of. For as it is the first in order, so for conseruatiō of health it is better then the rest. And he namely is to be thought and accompted hoat, in whom that quality of heate aboundeth & excelleth the other that be moderatly constituted, that is, those that bee tempered with moist and drye. Of which state and condition if a man be disposed throughly to serche out, and marke all the notes and signes, he shal by proofe fynd, that whosoeuer is of that Complexion & constitution, is of stature comely and

Hoate complexion.

and of shape and beauty agreeable and consonãte to manly dignity: of body not grosse fat or corpulent, but reasonably & fast fleshed. For heate dissolueth and dissipateth all fat thinges: of couler red or (if bloud bee too hoate and boyling, as in them that dwell in hoat regions and parching countryes) browne or tawnie. For there bee in euery body (accordinge to the condition of the ayre and region) sundry degrees of heate, and diuers consideratiõs and differẽces, both of thys and of the other qualities also. The Indians, Athyopians, Moores, Asians, Ægyptians, Palestines, Arabians, Greekes, Italians, Spanyards, Polonians, Muscouites, Germaynes, Frenchmen, Duchmen, &c. are of sundry and different Complexions, & euery one in his kinde hath of heate, seuerall and sundry differences.

Tokens of hoate Complexion.

Degrees of heate in man.

For euen as fewel and matter combustible for fier, is some hoater and more burning thẽ some other is, and as the fier panne or hearth wherein is burnt eyther Seacoales, fatty turues of the nature of bitumen, the burning lyme of chaulky clay called Naphtha, oyle, pitch, rosen, or (finally to speake of wood,) Oke, Hornebeame, Larche, Byrch, Elme, Popler, Willow, the fier is vehementer and the hearth is of heate sometime extreme, sometime more soft & mylde: So likewyse in euery mãs body according to the nature of the place, and order of life and diet, this heate is encreased or diminished, and this is the very cause that men be of so sundry colours, and of hayres so

diuers

diuers & differēt: for in euery hoate Cōplexiones body mixed with moderate humour, the skine is rough & hayrie, the beard fayre and comly, but the hayres of the head somwhat differ, & by reason of heate, are of other colour. For hayres being gene rated of a fuliginous & grosse excrement of the third concoction, become black, when as (the vapour being adust by force & power of heate) the excremēt is turned into an exact fuliginousnes.

Black hayres.

Curled and crooked hayres proceede of a dry nesse of Complexiō, caused through immoderate heate: or els, by reason of the straitnes and narrow tissue of the pores, where ỹ rootes of the hayres be fastened. For then haue they much adoe to peepe vp and finde any right way to appere out, whereby it happeneth that they growe crooked, curled & frysled, and specially in them, in whō it so happeneth naturally, beīg not artificially procured nor by toto superfine curiosity frised: as some nyce dames & Pyckmedainties which curiously combe & bring theyr hayres into a curled fashion and crysped lockes, therby ỹ more to set out their beauty, & to cōmend themselues (as they thinck) after a more glorious shewe to the beholders.

Curled hayres.

Therfore all they ỹ dwel in hoate & dry regions, haue hayre black, & of smal growīg, curled, crisp, and as the Ægyptians, Spaniardes, Æthyopians, Moores, and all other which in nature and condition, are lyke vnto them. For we see many in euery region, yea of them that dwell Northwarde towarde the Pole Arctick, which (if we consider

their

theyr hayres, colour, & cōplexiō of their whole body) seeme rather like foreyners & straūgers, then Coūtry borne people. So amōg ẏ Netherlāders & low Duchmē bordering vpon ẏ Sea, many be black & curle heyred, & tawniskīned, specially they which in Sōmer are much in ẏ heate of ẏ Sūne, & vse much labour: howbeit this variety of bodies may be referred to sundry causes, as either to the nature of the Coūtry & Regiō, or to the power & faculty of theyr meats & nourishmēt, or els finally to the hiddē imaginatiōs of the womā or mother. Which imaginations are of so great force & efficacy, that the things by her in mind earnestly imagined in & at the very instant time of her cōceptiō, is deriued into the infant & child then begotten. For this Sexe being wanton, toying, & stedfastly eying euery thing ẏ is offered to sight, it happeneth that the naturall faculty being then in working & forming of the childe, directeth her cogitatiōs & inward cōceiptes ẏ way, & bringeth vnto ẏ Infāt, an other forein shape & forme, in nature & cōditiō altogether vnlike the right parēts.

Varietie & diuersity of body.

Imagination.

VVomēs intemperauuce.

This euen in our dayes and of late yeres hath bin by experience found true: at what tyme the Emperour Charles, ẏ fift of ẏ name, cōming out of Spayne into the low Coūtryes, arriued there with a wel apoincted nauy of royall shippes, hauing in his cōpany a goodly traine of noble Gētlemē & yeomē. Many womē therabout, being thē great wchild, through much beholdīg & wel eying those galāt Spaniards, after 9. monethes brought forth their

A true report.

theyr Infantes and childzen, hauing eyebzowes and hayzes blacke and curled, and in all respects coloured lyke Spaniards. And this happened not amonge filthy Cozteghians & common bzothelles (whom it might well be thought to haue bin vnderlinges & hackneyes to those hoate natured and lecherous Nation) but the same fell so out also, among right honest & tryed Matrones, (whose approued chastity and vertuous dispositiõs were so irreprooueable, that they were not to be once charged with the least suspitiõ of any such lewdnes) and yet these affections and impzessions in theyr Chyldzen tooke place accozdingly.

In like maner, whẽ ỹ Emperour Maximiliã (who was descẽded of the house of Austrich) had also the gouernment ouer the Low Countreyes, the women being much in compaigny and sighte of the Germaines, bzought fozth theyr Childzen with yelow flexen hayzes, and in eche poynt lyke to Germaynes. Foz they and all other as many as are bozne and bzed in cold and moyste Countryes, haue hayzes fine, streight and somewhat ruddy, and beardes of the colour of bzasse: foz ỹ the hayzes are neither adusted by the Sũne, noz yet by any inwarde heate: foz hauinge moysture plentifully and issues oute at the poozes easy ynough, the aboũdance of the excrements, wherewith they be nourished, maketh the hayzes thick, and the adustion which causeth the colour to bee blacke, it maketh weake. Blacke hayze therefoze

com-

commeth of vapour by heate adust, when the excrement is wrought and turned into an exact fuliginousnes. The cause that produceth yellowe haire, is when the vapour is not much adust and heated, for that which is then impressed in the skinne, and seeketh eruption, is the feculent excrement of yelow Choler, and not of Melancholy. But white haire cõmeth of Phlegme and of humoure colde and moyst. Red haires, as they be meane betweene yelow and white, so doth the generation of it proceede of a certayne nature, meane betwene Phlegme and Choler.

Black hayre

Yelow.

White.

Redde.

Now, they that dwell in countries temperate and betweene these, haue of haire much store, stronge, somewhat blackishe, meanely thicke, and neyther altogether thicke and grosse, nor altogether streight & plaine. Which differẽces Galen applyeth to euery seuerall age. For as touching the colour, he ascribeth such hayres as yong Infantes haue, to the Germaynes: of such as be in their best flourishinge yeares, to Spaniards, and Mauritanians: and of them that be Springalds or in the beginning of their Adolescency, to such as inhabite temperate Countreyes. In the natures also of bodyes, the haire is of some & colour according to the difference and respect of Ages and Countryes.

Lib. 2. de Temper.

For tender age and Childhoode is bare without haires on the body, or els with very small, soft and mosy haire onely, because either there be no pores in theyr skins for the exhalation to

Why children haue no beardes.

euaporate and grow to the bignesse of hayres, or els there wanteth effluxe and fuliginous excrement, wherewithall the small threads of the hayres, are wont to be drawen and produced out. But when they bee come neere aboute the age of xiiii. yeares, they beginne to bourgen and shew forth, lyrle and weake. Lusty and flourrishinge Age, hath hayres stronger, fuller bushed & blackishe, for that, the pores and passages then beginne to open and be enlarged: and finally store of fumous exhalation aboundeth in those partes of the body, which are apte to generate and produce hayre, as the Brade Chinne, Armepittes, & Priuities. For although the Breaste, Armes, & Thighes, in some that be of very hoate complexion & abound with fuliginous vapoure, bee seene to be rough and hayrie, yet do those hayres grow neyther so copiously nor to any great length: which thing (for example sake) in certayne dry and musculous places of the body, as the Eyebrowes & eyelyddes may euidently be perceyued.

Much store of hayre. how it commeth.

Therefore the much store and thicknes of hayre commeth of aboundaunce of humours: and the colour thereof is according as the heate is of greatnes. Therefore all those partes in mans body are most rough and hayrie, which aboundt in most heate. For it attracteth the vaporous fumes that issue from humours, and fashioneth the same into a hayrie nature. And for this cause, many Springhaldes haue not in that Age any beards, neither any other partes of their bodies hayrie.

my

My order is (to such as resort to me for aduise and counsell, howe they may make their beardes to growe) to open and make wide their pores & passages, by applying and geuing to them such things as stirre by heate in those partes, & bring out humours, altering & concocting the same into the vse of hayres. The Liniment that I custo mably make for this purpose is this. R of Reede or Cane rootes, Brionie rootes, Beete, Radish, Floure de lice, Onions, of eche alike, viz the quantity of foure Duntes, sixe fatte figges brused & stamped very small, Maydenheare, Sothernwood, Dill, of eche one handfull: seethe these all together in sweete and well reipced wine, then force & wringe out the lycoure and streyne it through a strayner, then put to it freshe butter neuer salted, pure hony, Ana ii. ounces, Oyle of Almondes both sweete and sower, Oyle of Sesama about ỹ quantity of i. ounce, Oximel Scyllitic. halfe an oz. the powder or meale of Lyneseede, Nigella, Fenugreke, well sifted and throughly boulted in a fine boulter, one Pugil or smal graspe, of ỹ gumme Labdanũ one ounce. Let all these be set vpon ỹ fier and stirred with a sticke til they be thick inough to make a Liniment withall. To what part of ỹ body soeuer this liniment is layd and applyed, it maketh hayre to growe: and if the Chinne or bare Cherkes bee therewith annointed, the same will quickly be hayry and haue a comely bearde. To make the beard grow.

For it openeth and relaxeth thee Skynne beynge thycke, and maketh the passage and

and euapozatiō foz the humours, of whō through the help and operation of heate, the first budding out and generation of hayzes proceedeth. And if the baldnes oz barenesse of hayze proceede not eyther of eldership in yeares, oz els by reason of some sickenesse, oz vicious humours as bodyes infected with some lothsome disease, oz w Frēch Pockes, commonly are (foz the Bodies of such persons euen in the secretest parts, become in ech place pylde, and sheedeth all their hayze like vnto Trees, whose leaues fall of, if in the roote raign any saltishnes oz venemous sicour) this liniment is a present help and remedy: but the body must first by Purgation be clensed from all ill and filthy humours inwardly.

But to proceede in my purpose & matter: womē by ȳ very same reason that yong Stryplings are, haue no hayze on theyz bodies, but be smothe & slicke skinned, sauinge onely theyz heades and crowne where their hayze groweth in marueylous great plenty, foz that the vapours doe very much & abundantly ascend vpward. In their other partes theyz skinne is smothe and vnhayry, because moysture is aboue heate. Sauinge ȳ in and about theyz secret pzyuities, where also hayzinesse appeareth, such women as bee greatly desirous of carnall lust and copulation, bee very rough and thick growen with hayze thereabout, and the moze lecherous, the moze hayzie & fruitfull. And the cause why some Women (otherwyse aboundinge with generatiue seede) doe not

Women full of hayres on their head.

Hayrie women, lecherous.

concetue

conceyue & bear children, is nothing els but the want of heate. For euen as a fenny and very wet grounde beareth no corne, but choaketh it vp, so likewyse a wombe ẏ is slipery, is not fit for conception. In like maner also there be some young men, who marying to soone, and ere they bee fully rype, are vnfruitful, and not able to gette anye children, for that they lacke manly strength, and their seede to cold and thinne. It is therfore by reason of heate that men be hayry and bolder then women be. But if heate encrease in mans body vnmeasurably and aboue a mediocrity, & that through Choler the bloude be styrred, and toomuch enflamed, it oftentymes turneth into meere desperate rage and furye. And hereof it commeth, that manye beynge angred and their bloud eyther with publique, or with priuate Iniuryes stirred, in their desperate moode, Will Bedlemlike run vppon theire Ennemyes with myndes enraged; the hoatter of complexiō therfore that euery man is, & further of from moderate temperature, the hayrier is his bodye: and the fiercer is his corage: which thīg by Iuuenal is ryght well expressed, where he sayth.

Barrennesse in women & vnablenes, in men to get childrē.

Heate causeth boldnes.

A bushie beardc, and Armes ouergrovven
vvith bristle d hayres, declare
In man a sauage cruel mind
deuoid of any care.

Sat. 2.

For vehement heate maketh men stout of cou,

rage, fierce, testye, craftye, subtil, industrious, politicke, of which sort of men we fynd in wryting, some & not onely in their outward parties, but in their very Entralles and inward partes, also haue bin founde rough and hayry. Plinie maketh mention of one Aristomenes Messenius who by his subtil Stratagemes and warlike shiftes is said (beyng alone) to haue put to flight whole Bandes of men. Which thing is a plaine Argumente and token as wel of his craftines, and subtility, as also of his excellent & wonderful fortitude. This mā after he had slain CCC Lacedemonians, was by thē once or twice taken captiue, & cast into prisō, but escaped their hāds by creeping out at a litle narrowe hoale in the prison, as Foxes and Weesels do: Beynge agayne taken he slypped conuenient time whē his keepers and Jaylers were wel whitled & wyne & fast sulled, & then crauled & rolled himselfe to the fyre & there burning a sunder the coardes & Gyues wherwith he was tyed, together with & part of his body where they were fastned, escaped agayne. Beyng taken the third tyme the Lacedemonians his ennempes meaninge to make sure worke with hym, and desirynge to see what was within him ripped his breast, and found his heart to be ouergrowē & hayry. Hereby wee are to coniecture and gesse, what manly heate and & strength there was in Sampson, who with the Jaw bone of an Asse slue a. M. persons & puling vp the Doore of the gate of the Citye, the

Lib. v. Cap. 37.

The sutlety of Aristomenes.

Iudic. 15. & 16.

two

two fyde poastes, with the barres and all, layed them vpon his shoulders, and caryed them vp to the top of an hill: Who breakinge a sonder the coardes & bandes wherwith he was tyed, boldly and without any feare set vpon them that lay in wayt for him & pullyng down ye maine pillers of the house oppressed and slue a wonderful multitude of his ennemyes. No lesse notable and wonderful was the stoute valiaunce of David, who fiercely flying vpon a Lyon, and likewyse vppon a Beare that came with open mouth to haue deuoured his flocke of Sheepe slew them both, and afterward vanquishing & foyling that proude and despiteful Philistine Goliah, cut of his head, and brought the same with him into the Citty as a worthy Trophee and Monumēt of his noble Prowesse and victorye. For this cause also is Sangar the sonne of Anath in Sacred Chronicles registred & enrolled, who slew of the Philistines vi. hundred mē with a plough share, or (as some do translate it) with an Oxe goade. And although such men as these for the most part be of strength and courage inuincible yet is many tymes seene, that a great sort of thē are led and caryed headlong by wilfull affection and barrainesse of mynde, to commit and attēpte thinges neyther honest nor allowable. Whose inclination beynge such, (that if they would bee guyded by Vertue) they were hable and of power to compasse righte worthy exploites, and lacke no meanes nor helpes for the atchiuinge

1, Reg. 17

Iud. 3.

and furtherance thereof, yet do they oftentimes take the worse way, geuing themselues to notable vyces, and by craftines, subtilty colening, filching, murther and bloudsheadinge, seeke to enrich themselues and to come by wealth, power, dominion, and auctority. These men quight abandoninge the vertues of Magnanimitye and fortitude, desire rather the name of harebrained boldnes, & cruelty, thē of valiance and stoutnes.

Bolde rashnes.

In the attempte and aduenture of anye daunger, they shew themselues coragious and hardy, but this their courage and hardines tendeth not to any commodity or profit of their cōmon wealth and countrie, but of a certayne priuate lust, affection, and disorderlye outrage in themselues to feede their owne sensuall phantasies, and wilfulnes: and so they maye haue theyr willes & their turnes serued, they make no great conscience, how the common state of their Countrey fareth.

Vertues defaced and marred by vices.

Thus manytymes by proofe we see, younge men of right good hope and towardnes, through lewde company of disordered Rakehelles, to degenerate from the vertuous inclination of theire owne manners, into lewdnes and villanye: and wheras by followig the dispositiō of their owne vertuous nature, they might ful wel thryue, and be in great likelihode to become ryghte worthye and famous members of their Countrye, they seeke to compasse and bringe the same to effecte, through ill Artes and discommendable meanes.

in the

in the learning and practise whereof, they shewe themselues as industrious and take as greate paynes, as woulde conduct and bringe them to matters of better excellency, and a greate deale worthier renowme.

And as dul spirited, heauy, slouthfull, and sleapy persons, commonly do not bring to passe, nor atchieue any memorable act, either for goodnes or harme notorious, neither attempt any greate facte or noble enterprises: So contrariwise these persons are fit and apt to every thing, that they set their myndes vnto, whether it bee good or bad, vertue or vice: neither is anye thinge so hard and combersome, but if they bende thereto their mynd and industry they will compasse and ouercome it, and therein attayne to a notable excellency. And therfore in my opintō Plato iudged ryght wysely in saying that horrible wickednes and graceles desperate villanye proceedeth not of a lowtish and dull nature, but rather of a noble and excellent mynd, that is marred & corrupted by ill custome and lewde education. Lib. 6. de Rep.

And such persons as these, bee of a hoate complexion and disposition of bodye which pricketh them forwarde to do and execute such pranckes.

For they that be cold (because they be fearefull and dasterdly neuer yet (as the prouerbe sayth) deserued tryumph for any worthy exploit done, neyther dare to geue the onset and enterprise, to any thinge wherin is any great difficulty, daunger or odde singularity.

They

They therfore that haue hoat bodyes are also of nature variable, and chaũgeable, ready, prõpt, liuely, lusty, and ſaplyable: of tongue, trowlyng, perfect, and perſwaſiue, deliueryng theyr words diſtinctly, playnly, and pleaſauntly, with a voice therto not ſquekinge and ſlender, but ſtreinable, comly and audible. The thing that maketh the voice bigge, is partly the widnes of the breſt, and vocal Artery, and partly the inward or internal heate, from whence proceedeth the earneſt affections, vehement motions, and feruente deſyres of the Mynd But if ciuil and vertuous education be lacking they many tymes become cogging ſhifters, crafty coſeners, ſlye makeſhiftes, nymble conueyghers, and foyſtinge filchers, troubleſome and ſeditiouſly natured, vncouſtãt, waueryngs, fraudulente, vntruſtye, and factious.

Bigge voyce.

A Enei. 1. VVho taketh ioy and pleaſure ſtill,
In vvarres, in ſhiftes, and vices ill.

And for that theyr loynes be verye hoate, they are alſo for the moſt parte greatly geuen to leachery and hoorehuntyng, and thrall to all other pleaſures of the body. Unto which vyce if they much yeeld and addict themſelues, frequenting it exceſſiuely a boue meaſure, it happeneth that by reaſon of ouermuch profuſiõ and waſt of humoure, they become bald ad pild on the forpart of their

of their head sooner then otherwyse they should: their coloure also fadeth away & decayeth, their eyes waxe dymme and bleared, their temples fall downe, theire legges and buttockes waxe thin & wearysh, their lustines fainteth, their face is lank & leane, finally al the beauty and comlines of the body, thereby decayeth and perisheth, besyde a greate manye of other discommodityes and inconveniences whereunto they bee subiect: As first, to Consumptions and ill fauoured habites or liking of the body, feuers hecticke, which taking once hold in ỹ inwardest parts & throughly setling in the boanes and marowe, bringeth the body into apparent consumption.

But if men of this constitution and complexion do circumspectly looke to their health, and order their bodies and myndes well and conuenently they are healthfuller and lustier then anye other men, and seldome happen to be sick, or to gather anye superfluous aboundance of ill humours, which bryng putrefaction and corruption to the whole body.

For the moderat substaunce of natur all heat defendeth and maketh them free from all sicknesses and greuaunces,

It is expediente therefore and behouefull, to vse a ryght orderly diet and good trade of lyfe. And besyde these that serue to the constitution of Mannes Body, there bee Sixe thinges which beyng carefully looked vnto, and

and

diligently obserued, are able to keepe vs in good health, so that we vse and not abuse the same, otherwyse then orderly and conuenientlye. For the will of God the maker of all thinges, hath put these thinges to dispose at our owne choise and election. Galene calleth them, causes conseruatory, because they serue and are able to keepe our bodies in good state, if they be vsed orderly and conuenientlye. The Phisitiõs of later tyme call them by the name of thinges not naturall: not for y they be without nature, but for that they be thinges that be not naturally within, but without vs: and for that by their vse and effects and by the order of their qualitye and measure, they do empayre and damnifie nature, if they be not wel and aptly vsed. Of the which sorte are these: Ayre that encloaseth vs, Meate & drinke, Exercise and Reste, Sleepe & Watch, Euacuation and retention, and the Affectiõ of the mynd: all which, natural heare requireth as thinges necessary and needefull to her conseruation and healthfull maintenaunce.

Things not naturall.

Artis Medicin. 85.

First the Ayre doth sometime stilly & closely, sometime manifestly and apparantly, enter and breathe into y bodye where it eyther corrupteth or els refresheth the spirites within, sometime with corrupt and stinking sauour, and sometyme with wholesome and sweete affiation, And this is to be noted, that vnholesome Ayre, and contagious or pestilent seres, do more harme to sounde health then meate that is of venemous qualitye. For

Ayre.

Pulsome & pestilēt ayre more hurtful then pestilent meat.

the meate may by vomite be cast vp again, whereas the Ayre and all thinges liquide, if they once catch possession in the vitall partes, and enter into the veynes, they settle so surely and take such strong possession, that hardly it is to remedy and again thence to dispossesse them. Seing therfore, that the Ayre encompassing and conteyning vs, doth so diuersly affect our bodyes (for besides the pestelent exhalations that slyly by it bee conueyghed into the lappes of the lunges, it either heateth, dryeth, cooleth or moysteneth to much) euery man is to stand surely vpon his owne gard and diligently to loke to himselfe, that he be not therby harmed. For as to temperate bodies, holesomest ayre is fit and requisite: so to bodyes lacking of temperatenes, that ayre is to be accompted best, wherein contrary qualities excel. Thus to a body that is hoat, cold ayre is to be applied: to moyst, dry best serueth: for cold, hoate: and for dry, moyst: and if the same may not otherwyse be had, it is expediente by Arte to procure it. And therefore in hoate and dry diseases, or in very soultery hoate weather.

Contraryes are remedied by their contraries.

VVhen schorching Doggedayes extreeme heate
VVith parching drought and sickne great,
In scovvling Skie doth rage and raigne,
And putts poore seely vvights to payne.

A Epod. 10

The better to qualefie and mitigate this heate, it shalbe very good to sprinckle on the pauements

Dogge-dayes

and

and coole the floores of our houses or chambers with springing water, and then to strew them ouer with Sedge, & to trimme vp our Parlours with greene boughes, fresshe herbes or vine leaues: which thing although in the Low Country it be vsually frequented, yet no Nation more decētly, more trimmely, nor more sightly then they doe in Englande. For, not long agone trauayling into that flourishinge Iland, partly to see the fashions of that wealthy Country, wyth mē of fame and worthinesse so bruited and renowmed, and partely to visite VVilliam Lemnie, in whose company and weldoing, I greatly reioyce (as a father can not but doe) and take singuler cōtentatiō inwardly, euen at my first arriuall at Douer, and so alōg my iourney toward London, which I dispatched partely vppon Horsebacke, and partely by water, I sawe and noted many thinges able to rauishe and allure any man in the worlde, wyth desyre to trauayle and see that so noble a Country. For beeinge brought by D. Lemnie (a skilfull Physicion and well thought of there for his knowledge and experience) into the company of honourable and worshipfull Personages, euery Gentleman and other worthy Person shewed vnto mee (being a Straunger borne and one that neuer had beene there before) all pointes of most frendly curtesy, and taking mee first by the hand louingly embraced and bad mee ryght hartely welcome.

Englande praysed for clenly trimming their houses.

For they be people very ciuil and wel affected to

men

men well striken in yeares, and to such as beare any Countenaunce and estimation of lerninge, which thing they that halfe suspect and haue not had the full triall of the maners and fashions of this countrey, will skarcely bee perswaded to beleeue. Therefore, franckely to vtter what I thnicke of the incredible curtesie, and frendlines in speache and affability vsed in this famous Realme, I muste needes confesse, it doth surmount and carye away the pricke and price of al others. And beside this, the neate cleanlines, the exquisite finenesse, the pleasaunte and delightfull furniture in euery poynt for household, wonderfully reioysed mee) their Chambers & Parlours strawed ouer with sweete herbes, refreshed mee, their Nosegayes finely entermingled wyth sundry sories of fragaunte floures in their bedchābers and priuy roomes, with comfortable smell cheered mee vp and entirelye delyghted all my Sences. And this do I thinck to be the cause ẏ Englishmen, lyuing by such holesome and exquisite meate, and in so holesome and healthfull ayre be so freshe and cleane coloured: their faces, eyes and countenaunce carying with it, and representing a portly grace and comelynes, geueth out euident tokens of an honest mind: in language very smoth and allectiue, but yet seasoned and tempered within the limits and bonds of moderation, not bumbasted with any vnseemely termes or infarced w̄ any clawing flatteries or allurementes. At their Tables althougbe they be very sump-

Learned mē and aged greatly reuerenced in England.

sumptuous, and loue to haue good fare, yet neyther vse they to ouer charge themselues with excesse of drincke, neyther thereto greatly prouoke & vrge others, but suffer euery man to drincke, in such measure as best pleaseth hymselfe, whych drinck (being eyther Ale or Weere) most pleasaut in taste and holesomly relished, they fetch not from forreine places, but haue it amonge themselues brewed.

As touching theyr populous and great hasted Cities, the fruitfulnes of their grosdy soile, their liuely Springs and mighty Ryuers, their great Heards and flockes of cattell, their mysteries and Art of weauing and clothmaking, their skilfulnes in shooting, it is needelesse heere to discourse: seeing the multitude of Marchaunts, exercisinge the traffique and Arte of Marchaundize among them, and Ambassadours also sente thyther from forrayne Princes, are able abundantly to testifye that nothing needeful & expedient for mans vse and commodity lacketh in that most noble Iland.

But to fal into my matter agayne, from whēce I haue a litle digressed: we must be no lesse wary and precise in choyse of the Ayre, wherein we liue, then of the meate and drinke wherby we be fedde, sustayned and nourished. Wherefore, to defende the body from being lightly and easelye attained with Sickenes, or frō being made subiect and open to Agues, it standeth vs vppon, to acquaynte and accustome our selues to the best

Meate & drincke.

meates,

meates, and such as encrease or engender no ill iuyce nor corrupt humours: the same meates to be taken at due houres and seasonable times, and also in good order and moderate quantity.

For (as Columella sayth) like as it is fit for the fielde or ground arable to be weaker thē the husbandman that tilleth and breaketh it vp, least if the ground be stronger and preuayle, the tiller or husband be crushed or ouermaystered: so likewyse expedient and meete it is, that the meate be weaker and vnder the powers and maystery of nature, both that the stomacke be not ouercloyed and charged wyth superabundance or excesse, & also for the speedier cōcoctiō and better digestion thereof. Which thinge is hardly brought to passe, when the stomacke is toomuch pampered and stuffed, and the meates either ill and vnholesome, or els of diuers and repugnaunt qualities amonge themselues: or finally when neyther respect, order nor meane of time, custome, houres, age nor measure is obserued. Lib. 1. Cap. 3

These circumstances also thincke I good to bee prescribed in the Acte of carnall copulation, namely to yong maried folkes, who vppon their new marryage, wyth vnsaciable beastlynesse and frequencie of cotture, thincke to ouercome and tyre their wyues, whereas they yet remayne still vnsatisfied, and the men vtterly spent and soked. In diet also and order of lyke this thing is to bee obserued, specially when the body passeth not the bounds of temperaunce and moderation, that as

were as is possible, nothing be eaten & vsed, but those things that be lyke or as very agreeable to nature as conueniently may be: for to feede vpon contraries, is a thing right hurtfull and daungerous, which thinge in eche seuerall age, tyme, countrey, and custome (which altereth a man frō his owne nature to an other) is greatly to be respected, waied and considered.

Moyst nourishmēt fittest for children.

Thus do children require moyst nourishmēt and thinges that be very hoate and dry are not to be prescribed and geuen to them, because ỹ same is a hinderaunce to their growth. For which cause Plato and Galen do forbidde Children ỹ drinkinge, yea the tastinge of Wyne, because the drinkinge thereof setteth their Bodyes in heate filleth their heads with fumes, & bringeth great annoyaunce to their myndes. Yea they be of opinion, that for bigge Striplings of ful growth to drinck wyne, is not allowable, except it be very sparingly and little: because it carryeth them hedlong into anger, maketh them prompte and ready to pursue lycentious lustes and inordynate affections, and also dulleth and troubleth that part of the mynde which is rationall. But they that be entring into mās state (because they then consist and bee in their best temperamente) require such dyet and nourishmente as is holesome and temperate. As for example, Veale, Mutto, Porke, Henne, Kydde, Egges, fine Wāchet bread of the best and cleanest Wheate. For Youth and mās Age, because they draw toward

Wyne hurtfull to children.

heate

heate and somewhat to drynes: and for that their bloud waxeth hoate, specially in Sömer season: it is best to alay and qualefie ỹ same heate, with things that be moderately moiste: such as these, Buglosse, Orrage, Mallowes, Spinach, ỹ herbe Patience, Lactuce, Purselane, Melons, Cucumbers, Cheries, Corneile berryes, and of these many, for hurtinge and annoyinge the stomache, may be boyled: or if we eate thē raw in Saletts, it shalbe right good to myngle & put vnto them, Rocket, Cresses, Mynte, Watercresses & Gardē Dragonworte, which now a dayes groweth in a maner in euery Garden. By this meanes shall wee bringe to passe that heate shall not toomuch preuayle or get the vpperhand by ouermaystring naturall moysture. Therefore when a man of a heate complexion, or of an other constitution, beginneth to grow into destemperature, it shalbe expedient for him to alter nature to her contraries: for by thinges lyke, are diseases procured, and by distemperance nourished.

Qualefiers and alayers of the heate of bloud.

Therefore at any tyme, whensoeuer thou art disposed to alter the state of thy body & to dryue away sickines, enioyne to thy selfe a contrary order of Diet and vsage, but yet so, that nature bee not in posthaste, but leysurely and by litle and litle translated to an other custome. For as it is a wisemans parte (sayth Tully) by litle and litle to wynd out himselfe and shift of those friendships which he greatly liketh not: so likewise an

Lib. 1. Of.

old rooted custome may not be hastely and sodeinly chaūged, but softly, leysurely, and discretely. For sodaine alteration and chaung bringeth the body into daunger, and is very preiudiciall to health. But this is specially ment of the body: for in the state of the mynde, there ought to be neither stop nor delay, but immediately and out of hand to abandon and banishe all lewde maners and dishonest enormities.

Furthermore as in yong men all thinges are to be reduced to the perfectiō and lyne of temperature, and euery way to be attempted for the amendment of that which in them is amysse, and for framing of their bodies to a right proportion or agreeablenesse: so in Aged persons nothinge ought to be rashly takē in hand or inconsiderately attempted: for that, it is a great deale better for that Age, still to continue in such thinges as they haue bene trayned vp and accustomed vnto, (yea although they be somewhat hurtfull) then to begin any newe alteration in their Diet and order of lyuing. Contrarywise yong men must striue and assay to alter & bring themselues from those things that bee naught and hurtfull, although they haue ben vsed thereto euen since they were children. For their strength and powers are wel inough able to suffer a moderate alteration: and because they may lyue a longer while, it is to bee hoped that they) by chaunginge and framynge themselues to a better custome and order) may receyue thereby profit, and be otherwyse beneficiall to

Ill customes must by little and litle be taken away.

all to their countrey. But an old man, if hee goe aboute to shake from hym or to chaunge that order of life, which by long vse and domestically he hath frequented, doth but loose al his laboure & trauayleth therin all in vayne. For although hee procede somewhat forwarde therin, & seeme to haue wonne thereby some part of his desyre, yet shall hee lacke tyme and space to gleane and enioy any fruite of his wyshed estate.

(haunge in old men, daũgerous.

He doth herein much like to him that beynge spent in yeares & euen at the pittes brinck, carefully and busely saueth and purueyeth (the neerer that he commeth to his tourneis ende & hath lesse way to goe) greater store & foysõ of victuall for his wayfaring expences: a thing in the optniõ and iudgement of Cato so absurd, as nothing more. In which doing hee wasteth all his laboure, and dealeth much like (sayth Galene) to a man that in his old doting and decrepite dayes, goeth aboute to learne some Arte or occupation, wherag more meete it were for such a one to call to remembraunce what a smal tyme by course of Nature he hath here to remayne, & that his cõtinnance here cannot be long, but muste bee packing away, and depart to his long home.

Cicero in Senect.

Lib. 5. de tuẽd. Val.

Seynge therefore Olde Age is to enioye and take no commodity by chaunging vsual dyet and ordinary custome of liuing, it is better by euery maner of way to cherishe and comforte it, and to heate and humect his colde and dry Bodye with nourishment conuenient, then doubtfully and by

haphazard, and otherwise then that age permitteth to beginne any new order: sythence old age is weake and feeble, and not wel hable to beare out euē the least disquyet that may be, but if it fall therinto, hardly, and with very much adoo cā it escape and recouer it selfe out agayne.

The profite that cōmeth by exercise.

But forasmuch as naturall heate by moderate motion, or exercyse, is encreased & stregthened; and the body and mynd of man (wearyed with troublesome busines and cares) is desirous with rest and quietnes to be refreshed, & to haue some reasonable truce & relaxation: euen as good heede and great regard hereof in euery seuerall Cōplexion would be had: for according to euery mans nature is ꝑ same sōderly to be vsed, so in this hoat date & cōplexion of body for the better maintenance and cōseruatiō of health, it would be wel loked vnto, & circumspectly cōsidered. Nothinge is holesommer nor more auaileable for health, then seasonable Exercyse & conuenient motion. For by it the quickues and vigour of the mynd is reuyued the spirituous Spirits styrred vp and awaked, the soule & mynd cheered and exhilarated, all the partes of the body and al the sēces both within and without made nimble, actiue perfect and ready to do their proper functiōs: the colour fayrer & fresher appetite prouoked and sharpened, the passages and pores opened, and the conceptoryes of the Weynes enlarged & made bigger (whereby humours haue freer passage and way into euery seuerall part of the bodye,) excrements commodi-

gully purged, concoction spedilier finished, and the iuice of humours (beyng wel concocted) better distributed to the sustenaunce and nourishment of euery member in the bodye: last of all, when the mynd is quiet and calme thē to sleepe sound and quiet also, not interrupted, nor broaken with phantasticall dreames and nightly imaginations, yea then be all thinges duely, seasonably, and orderlye bied and done, when the meate is throughly concocted, and excrementes by euacuatiō purged which by too vehemēt motion are drawē into the disposition, or habite of the body, & stop the streit & narrow pores therof. When a Man is disposed to exercise himselfe, it shalbe good to prepare his body therto by bēdig & bowing therof, & to stretch out his synewes, & other parties of the bodye, which peraduenture for want of exercise are stiffe, therby to make thē nymble & pliable. By this meanes shall he with no greuaūce or weartnes of exercise & so longe is it good for hī to bestir his body, till his limmes begin somwhat to swel, and a fresh ruddye colour in his face & body, w sweating to apeare: which so soone as it happeneth & is playnlye to be perceyued, it behoueth streightwayes to cease frō exercise & to chafe the body no further: for if it be cōtinued lōger, & not stinted, by & by ȳ colour vanisheth away, & the body becommeth dye and läck: & like as hot cōplexiōed mē, if they vse vehemēt & swift motion, & with exercise, heat, & chafe themselues throughly, they haue therby bodyes

Order of exercise.

slender and (by reason they? naturall humour is spent) somewhat enclyning to dr?nes: so agayne, if they liue idly, o? geue th?selues to dr?owsines, o? to spending their tyme in ryot, distemperance, loytring, slouth, wantonnes, ease, and nyce delytes, they grow full of yll humours, and waxe wonderous grosse, fatte, and co?pulent. I maye peraduenture seeme to the sqemish and full stomacked reader, to bestow herein mo wo?ds then fo? such a matter are nedeful, but let him vnderstand that our purpose herein t?deth to this only end, to admonish al m? in generall & namely Students & m? of honourable birthe, & such as further and fauour good studies and vertuous ?rtes & disciplines not to meddle with paynfull and vehement stronge exercises (specially when they be fasting, o? immediatly after meales) neither to sit at their bookes at vnseasonable hours wearyng away themselues styll wythin doo?s and greatly wastinge theire animall Spirites & the faculties natural of their bodies: fo? in both these so?tes, I see measure o? meane in them w?tinge, whereof I purpose mo?e at large to speake wh? I com to ? discourse of the dr?e c?plexi?. Furthermo?e fo?asmuch as there sondry & diuerse so?tes of exercyse & euery so?t not apte and decent of euery age, let euery man try and c?sider in himselfe wherto he is by nature most apt and inclynable.

Slouth and ease hurtful

Admertisement to the studious.

Horace in Arte Poet.

How much his shoulders cary may
And vvhat they can not vvel vpstay.

As

As for Wrestlinge, Coytinge, Tennis, Bowling, Whorlebatting, lifting greate wayghtes, pitching the Barre, rydinge, running Leaping, shooting in Gunnes, swimming tossing the pike, Tylting, Barryers and Tourney, are reckned among the exercises of strōg men: albeit, some of them because they are vyolentlye and forciblye done, haue of a merry beginning, a heauye and lamentable ending, as of late years it happened vnto the French King Henry, the second of that name, a stoute Prince, & of courage inuincible: who in a royall iusting, or running at the Tilt, for the more solempnisation of a nuptial pompe then prepared, receyued his deathes wound with a splint or shiuer of a broken speare which pearced and got in at the sight hoals or beauer of his helmet and stroke the Kinge into the eye, & so to the brayne, wherof he sodaynly fel into an Ague and after a few dayes dyed.

Sertes of exercise.

French king killed in running at the Tylt 1559.

There bee other kyndes of exercise not of so greate trauayle as these, & lesse troublesome: as to be caryed in wagons, or to be rowed in boats: sondry sortes of frictons: walking ether softly or apace, Singing and musical melody, chaunted eyther wliuely voice, or played vpon sweete Instrumentes, to the eares and mynde ryght pleasant and delightful, dryuing awaye heauynes, and cheeryng and reuyuing the Spirites, when they are damped with thoughtes and carefull pensiuenes. And if thereto bee vsed a cleare and lowde reading of bigge tuned soundes by stops

Gentler exercises.

Musick chereth & maketh mery the mynd of man.

and

and certayne Pauses, as our comicall felowes now do, that measure rhetoricke by their peuish Rhythmes, it wil bring exceding much good to the breast and Muscles. No lesse ease and profite likewyse shall a man therby fynde for the opening of his pypes, and expelling thēce al obstructions, spectally if hee vse himselfe a litle to hold in his breath, and pinchinge togeather his lippes, with his cheekes ful blowen, to let his breath gush out with a full and sturdye sounde. But this in yong mē (sayth Galen) is to be moderated til they be at consistent Age, and in mornings when the body is empty and not infarced neither with the nightlye exercyse of venerous pastymes afore, wearyed and weakned.

De valet. lib. 5.

A fit exercise for crokebacked persons.

This Exercise also of all others is most chiefly conuenient and good for them that either by imperfection of Nature or by negligence of Nurses are crookbacked. For the muscles of their bulke, a breast, and the Lappes or Welowes of their lunges beyng drawen togeather & crooked toward their backes, causeth them to bee shorte wynded, which by this meanes is greatly eased, and they thereby made to fetche there wynde a greate deale better, and with more facility. Horses of good courage & breede, whē they feele the spurre, and wō coursing, trampinge, and fetching the capre, carpre, or curuetty, do the verye same thing naturally with their snuffing nose thrils (a token wherby to know a good courageous horse) which mē do whē they hold in their breath, & strout out their Cheekes. This tricke

to make them snuffe, the Horsecorsers vse, by pinching thē by the noses, & if therupon they forthwith puffe & blow, they take it for a certain signe & sure token, ỹ the same horse is good, & hath in him no hidde nor secret fault. For if hee pace not wel, if he fling out with his heles, & kicke, if hee haue a stiffe legge, or a blind eye, & such like outward impediment, it is euidēt by sight & looking on to be perceiued, & by other outwarde tokens, ought and may easily be founde out and tryed. To try good horses.

I could here repeate a great sort of other exercises mor, as Dyce, Tables, & Cardes, but because they be the pastymes and recreatiōs of ydle persons and to be done standynge still, or setting, and agayne bee not in the nomber of commendable delightes and laudable solaces, I haue spared in this place to speake any thing of them. For men of good nature and disposition, when they haue any spare tyme from their other earnest busines, dresse and frequent such solaces and sportes as are ioyned wyth honesty, such as are the pleasures of the country and practise of husbandry, which bringeth with it not onely pleasure but profite & gain also, & ỹ plentifully & wout any disliking toile. For the maister or owner of the ground needes not with his own hāds, to moyle & toile, digge and delue, plough, and cart, sow, harrow, & breake clodded, to digge aboute his trees and cleanse away the superfluous and hurtful earth, sithence he may take lesse paynes by committyng the doyng thereof to his hynds Recreations not commendable. Husbandry prayed.

and

and meigniall Hyerlynges, whom he may dayly ouersee and by woord of mouth, becke, or signe, appoynt what he will haue to be done & taken in hand. Which thing is meant by Terence, where he bryngeth in one old man reprouinge an other for drudging aud moyling in his grounde himselfe saying, thus. The toyle and laboure vvhiche thou takest vvith thyne ovvne handes, if thou vvouldest bestovv the same in ouerseyng thy folkes, setting them to theire busynes, thou shouldest haue more vvorke done by a greate deale.

Heau. sce. 1. Act. 1.

The owners foote maketh a fruitfull fielde (sayth the Prouerbe) and the maysters eye fatteth the horse. Now when we leaue of from exercyse and come to our meate & drink which restoreth strength, we must be very wary and careful that we ouercharge not our stomackes with superaboundance and sacietye. For as too muche abstinence and hunger is oftentimes hurtfull, so too much fulnes and sacietye is neuer profitable & holesome: for therewith the Stomacke is too much stuffed and distempered with cruditye engendringe opilation and putrefaction, the verye breeders and procurers of Agewes & all other diseases. To mayntayn & preserue bodely health in perfect stay and soundnes, all things are to be done indue order and by ryghte choise of iudgement, so ẏ according to the precept of Hyppocrates, Laboure or Exercise, Meate, Drinke, carnal Acte, all must be vsed in measure, and bee done in their due time & order, Hereby we see, that by

Saciety or fulnes of Stomacke to be eschevved.

Epidi 6. Aphor. 5.

his

his opinion, healthynes must take his beginning at Exercise, after which meate and drynke commeth next, then Sleepe and last of all carnall Act, meetest for them (sayth Galen) that vsually haue recourse thereto and feele thereby least harme, that is for lusty Age: for to Olde age and dry bodies it is exceedingly hurtfull and most pernitious. The harme of Venerie or Carnall Copulation.

Neyther is it without daunger and harme, to be frequēted of those that be of hoate Complexions, specially being vsed out of season or immoderately, or when the weather is hoate. In the Spring time it is more tollerable and holesome, after that the body is with moderate repaste of meate and drincke heated and moystened, and being also before sleepe. For by this meanes, the wearinesse or lassitude taken in the Act doing, is by Sleepe incontinently remitted, eased, and repayred.

Emptynesse and Repletion.

This moderation is in other thinges also to be obserued, as when the body requyreth w meate and drincke to be refreshed, or being with humours opplete, desyreth euacuation: prouided alwayes that good consideration bee had, what strength the bodye is of, what nature is able to beare, and how farre herein a man may safely aduenture. Which thing also is well and circumspectly to be waighed and considered of, in opening

ning of Veynes, in prouokinge sweate, in procuring laskes, in skowring and purginge the Entrailes, and prouoking vomites: for in these, regarde and respect must be had both of time, age, custome, nature and Countrey.

Neyther ought any man of custome to vse & try any of these experiēces rashly vpon himselfe, except great cause therunto moue him, or that he be troubled with much aboundaunce of nosome humours, which requyre eyther by purgation or els by euacuation to bee expelled. For in euery Coūtry almost there be some, which at all seasōs of the yeare vse to bee let bloud, or els by scarifing the skinne to be cupped, to the no small hindraunce daunger and empechmēt of their health: for together with the bloude which is the treasure of lyfe) there passeth out no smal deale of the vitall Spirite: whereby the whole body falleth into great coldnes, and nature weakened, & therby made lesse able to performe her woorcke and function. So likewise, others without any aduise of the Physitions wyll swallowe Pylles & drincke purgations, whereby they enfeeble their strēgth & hasten old age before the tyme.

Bloudlettig not rashly to be entertysed.

Bloud & spirite the treasure of life.

Not good for men in health to vse medicine.

The same now and then happeneth to sūdry in prouoking vomite, who thinke it good & holesome once or twise in a Moneth, to cleare & empty the filthy sinck of their gorged Carkasses thys way: whereas it is at no hand expedient & good for them that be in health, to haunte this beastly custome, neyther to be ruled by any that shoulde

Vomite seldome to bee prouoked.

there-

thereunto counsell them.

And whereas some take hold of a certaine saying in Hippocrates, whereby they ground the vse hereof to be good, such men in my opinion do not throughly conceyue and vnderstande hys full meaning in that place. For hee being daily cõuersaunt and practizing Physicke amonge such a Nation and people, whose fashion and ordinary custome was to keepe reuell rexe, and vse all kinde of ryotous and inglauious gurmandyze, did not prescribe vnto them any lawes or orders for vomitynge: but if they shoulde fortune to ouercharge themselues with excesse and surpher, he iudgeth it a better way for him that hath vsed himself to vomit euery Moneth, to continue the same two dayes together, that the seconde day may make cleare ryddaunce of the remaynder of the first day, rather then at the ende of xv dayes ekisones to renue the same. For by that meanes shall hee expell and sende out the humours that were engendred of his former surpher and distemperaunce, & keepe his body free from future sicknes. So that this reuerente and Aged Physition in that place exhorteth no man to vomit, for any holesomenesse that is therein, but iudgeth such maner of euacuation to bee expediente for them that wyth excesse and immoderate feedinge haue surpheted or whose Stomackes through crudity & corruptiõ of the meate, & drynck before taten, belch vp sower stinking fumes, whereof ỹ one cõmonly happeneth in cold stomackes, & the

De ratione vict. lib. 1.

When to vomite.

other

other, in hoate. So the wyse Hebrew, Iesus the sonne of Syrach, in euery place exhorting to frugality & moderation, willeth thee if thou feelest thy selfe to haue eaten toomuch and more then thy health cã well brooke, to stryue and go thy wayes and to cast it out of thy stomacke, least otherwise thou bring thy body in daunger of Sickenes: but he would not haue any man customably to vse it. Let not him that desireth to liue till hee be olde, vse vomitinge often, spetially if he be longe and round necked, eyther very slender or very grosse bodyed, or streict and narow brested. But hee y leadeth his lyfe temperatelye, shall not needе to seeke any helpe at vomyttinge for conseruation & mayntenaunce of his health.

Eccle. 31.

To what persons vomyting is hurtfull.

Sleepe and Watch.

SLeepe and watche are after one lyke reason & way to bee considered of, which beinge moderately vsed, & within the bounds of mediocritye frequẽted, are very anayleable to health, & bring wyth them most needefull commodities.

Sleepe is nothing els but a restinge of the Animal faculty, and a pawsing from the actions and busines of the day, wherby the vertues of the bodies being faynt, and the powers thereof beinge resolued, are reuiued and made fresh againe, and all the weary members & Senses recomforted. For when the powers natural be fresh and lusty natiue heate gathering it selfe inward, is of more force

force and strongly applyeth concoction, perfourming the same not onely in the Stomack, but also through the whole body besyde, whose vapour and pleasaunt sent moysteneth the brayne, & bringeth a sleepe the Instrumentes of the Senses. Nothing therefore after meate moderately take, is to the body holsommer thē seasonable Sleepe for it refresheth the wearied powers of the body, fyxeth vp the Spirites, recreateth the mynde, putteth away sorow, & bringeth a man into good and quiet temper. Neyther can health in any wyse be continued and mayntayned in any parte of the body, wythout thys amiable recourse and due vse of watch & Sleepe: whereby we withdraw our selues for the time, from our earnestе busynesse, and at seasonable houres geue recreation to our wearyed Spyrites. And after sleepe, fall agayne to our busynesse & affayres, whether they be to be done with labour of the body or in pastry of mynde. For howe could mans minde continue still in his perfect vigour and strēgth, if these thigs by turnes be not vsed, if this varietу of lyfe and quiet resting after labours of the day, be not intermingled? These make the state of our lyfe the lesse yrksome and burdenous, and vs to be thereof lesse weary and cloyed. For as Ouid doth rightly say. Epist.

The commodities of sleepe.

That thing that lackes alternall rest,
Continue cannot long,
It makes the powers of body fresh,
and wearyed members, strong.

The Sun being once vp, sūdry delightful sights appeare, & innumerable galant spectacles of the world & nature, presēt thēselues vnto vs, to chase & driue troublesom fācies, dūps, & cogitaciōs, out of our careful & pēsiue minds. And loke what cō modity we reape by the dayes trauaile, that doth Sleepe in ẏ night coūteruaile & requyte. For as the day seruig for watch & dispatch of our nedefull busynesse, doth exercyse the body, & in hope of Sleepe maketh al thyngs lighter and easier: so the nyght being appointed for rest, bringeth wt it a forgetfulnes of the daies toyle, & a sweete end of ẏ labour therof. Wherfore we may not be negligent, remisse and slacke in the due cōsideration of these thinges, but carefully beware ẏ they be not, eyther vnseasonably, disorderly, or vnmeasurably frequented. So that sleepe (which belongeth to the night) may be cōtinued neere about the space of 8 houres, or (if Supper were somewhat large and full) somewhat longer. Howbeit in some persons it is not to be measured, so much by the number of houres, as by the soundnes & profundity of Sleepig, as Porters, Whyrrimē, vehement Laborers, Caryers, Saylers &c. For these & such like (for that their braynes are very moyst) do sleepe maruaylous soundly and cānot be awaked but with much adoe: because their naturall vertue being resolued with ouermuch exercyse, destreth by Sleepe, to be refreshed, and wt the humydity ẏ descendeth from the brayne, to be repayred & restored: whereby it happeneth that ẏ vertue Animall, and Instrumentes of the Sen-

The day appointed for labour, and the night for rest.

Eight hours for Sleepe.

Sound Sleepers.

ſes, being lulled in caſe and faſt deteyned, ſleepe moſt ſoundly ſeazeth vppon them. And ẏ thyng whych wearyneſſe cauſeth in great labourers & ſuch as vſe much exercyſe, ẏ ſame doth moyſture and refrigeration in children and dzunken folkes: foz in both of them, heate recuyling to the heart, (which is the welſpzing of ẏ vital faculty) & the head lykewyſe ſtuffed with fumoſities, ſleepe happeneth and ſtealeth vpon them.

Why children and Dronkerde be ſleepye.

But they that haue the nookes & celles of theyz bzain ſlẽderly moyſt, are ready to awake at euery litle ſtyzrig oz waggig, foz ẏ the thinne vapour & ſmal fume which poſſeſſeth ẏ head, being nothing thicke, doth quickly vaniſh & paſſe away. Foz I haue knowẽ many, wozne in a maner to the ſtumpes, partly by ouermuch ſtudy, partly by Agues & Venery, who in their ſleepe, plainly & perfectly vnderſtoode euery wozd ſpoken by the ſtãders by, inſomuch ẏ being awaked wt the leaſt noyſe ẏ might be, they could recõpt & rehearſe ẏ moſt part of thoſe things which had bin there ſpoken & vttered. Not after the guiſe & faſhiõ of ſome, which of ſet purpoſe at bãquets will coũterfaite thẽſelues dzunken & a ſleepe. Foz theſe good fellowes vnder colour of being cupſhot & heauy headed, do ſlily vndermyne, eſpy, & marke what euery man ſaith at the bzood, ſpecially of ſuch wozds, intẽts, & meanings, as mẽ being heated & wel whitteled in wyne, do then report, and vnaduyſedly vtter. This trick not they only, but promoting Catchpoles, and crafty Scoutes, that raunge about the

Who bee ſoone awaked out of ſleepe.

Wylie winkers.

Catchpoles.

countrey, to espy howe men liue & what they doe, noting the dealinges, & narrowly sifting the life, behauiour, and maners of other men, whereby they gleane to themselues no small gayne & commodity. For the fourth parte of the goods, for their catchpollinge, falleth to them, for their lot and share: which thing maketh them to be very prying, double diligent, and inquisitiue, where to haue a purchase, and by other mens losses to enrich and greaze themselues. The Poet Iuuenall (a very precise and notable reprehender of vices, and one that would neuer go behind the booke to tel men their faults) sheweth that this was a custome vsuall and ordinary amonge Bawdes and Cuckolds (nay rather wittolds) which for hyre would be contented to let out their wyues to open prostitution, or whē they had any persons in suspition and Iealousy. And to the intent the Adulterous Lecherers myght the more freely and licentiously haue the vse of their wyues bodies, these fellowes as though they had beene busied in other matters, and lookinge an other way, or as though their Myndes, Eyes, and faculties animall had bin earnestlye fixed and bente vpon other cogitations, tooted and gazed into the toppe of the house and beheld some trimme seelings, or Images and pictures, liuely paynted & set out in their Parlours and Chambers. For thus doth the Poet depaynt and set forth in hys colours, one of this generation: and by this one, geueth a light to leade and direct our cōiectures to iudge of the rest.

To his

To his owne wyfe, a Baude and Pandor vile,
A wittolde feygning sleepe and winking many a wile,
Who can his leripope and gaze ful mannerly
For Birdes nestes in the roofe, while other sickerly
Dubbes him an horned Knight, and that right worthelye.

Iuuen. Sat. 1.

The very same thinge also setteth downe Ouid, and to the same purpose, albeit by other occasion taken,

If that the goodman haue a heauy noll,
Or els a Burdeaux hammer beating in his head,
Both time and place shall vs direct and toll
Till with his wife our purpose wee haue spedde.

Ouid. Lib. 1. Amor.

But now againe to fall into my byas, & leauing this digression to retourne to my purpose I say, nothing doth so much conserue, renew, reuiue and cherish the powers of body and mynde as sleepe in the night, taken aboute an howre & a halfe after Supper. At which time it is beste first to lye on the right syde, that the meate may discend and approach better to the liuer, and be the easelyer digested. Howbeit, it is not altogether amisse nor vnwholesome for them that haue feble digestions, to lye somewhat groueling, & prostrate on their bellyes, specially if their Stomacke be charged with any superfluitye. The commoditye whereof to them whose bellyes be somewhat swelled and stiffe, is right profitable

The manner how to lye in bedd.

both for the digestion of the meate, & asswaging of al inflatiō & paine of the stomacke, & easing of ache and gripping in the bowels. Lying flat vpon the back is most hurtful and daungerous: for so many as sleepe after ỳ sort, lye with their mouthes open, there eyes staryng, their eyelids vnclosed, sleping very vnquietly, and without any refreshing or ease, by reasō that the Muskles of their brest & necke be drawen hard togeather And besyde diuers other discommodityes, they be oftentymes troubled with the night Mare, and falling sickenes, and are also subiect to palseys, crampes, & apoplexies: which diseases also are incident to them that sleepe at Noone, or midday vpon their beddes.

Lying vpon the backe very vnholsome & daūgerous.

Let no man therfore of custome vse himselfe to sleepe in the daye tyme, vnlesse he be thereto driuen by wearines & lassitude gotten throughe heate or labour, or when he hath ouerwatched himselfe the night before. For in such case a nap at none, may without harme be allowed & horn wāll. And euen as sleape vnseasonably or vnmeasurably take, eyther by day or nyght, maketh mē dul, oblitious, lasy, faint, heauy, blockish, & mareth both wit and memory, so agayne, watching beyng not within mediocrity and measure vsed, dryeth the brayns, affecteth the sences, empayreth memory, dymmeth eyesight, marreth the Spirites, wasteth naturall humour, hindereth concoction, and finally consumeth al the grace, beauty comlines, and state of the whole body.

Sleeping in the day hurtfull.

The harmes of ouerwatching.

The

The Perturbations and affections of the mynde.

VVhat harme and inconuenience the mind suffereth through perturbations & vnruly affections bearing sway in the same, as hatred, Anger, Wrath, Enuy, Feare, Sadnes, immoderate ioy, anguish, pēsiue cares & thoughts, with many other troublesome motions, repugnaūt, and greatly squaryng from reason, ther is no man but he hath eyther in himself by experience tryed, or obseruation in others sufficiently noted. For what man in this so great imbecilite and frowardnes of nature, is not with some of these tempted and assayled? And although some be better able then othersome, either to withstand or to qualify and subdue his affections, yet is there no mā so perfect that is not to some of them thrall and subiect. How violent and vnruly these affections be in some, which yeld their natures wholly e to the impotencye thereof, and how greatly they disturbe & bryng out of frame both the mynde and body, by manifest examples is dayly seene. For many haue procured to thē selues present deathe and destruction throughe rage, anger, shame and immoderate ioy, by reasō of the heart beyng left destitute of bloud, & vytal Spirite faynteth, shrinketh, and is dissolued. Which selfe same thing (albeit by an other and diuers reasō) oftētimes happeneth also in feare,

All mē subiect to affections.

The greate hurts of affections.

sorrow and sodayne frightes, at which tymes ꝧ heart is oppressed with tomuch aboundance of bloud, and the vitall Spirite chooked & stopped. Anger whiche is a passion so like to furye & madnes, as nothing in the woꝛld moꝛe) what force it hath, & how much it altereth the state & outward shew of the body, appeareth chiefly by countenaunce, coloure, grymme visage, cruell, and fiery eyes, puffing and wrinkled nosethꝛils, byting lippes, enraged mouth, trembling & shaking lymmes, unsteady gate, stammeryng and fearefull voyce. This affection oꝛ rather perturbation of the mynde, when it once reiecteth the rule of reason, and groweth into disoꝛdered outrage, is offensiue & troublous to others, but chiefly and specially, the party himselfe (therw affected) thꝛoweth himselfe into peril of death oꝛ at least into diseases very dangerous: the mynd therfoꝛe must be reined by reason, and curbed by temperaunce, that it yelde not to affections, but pꝛocure to it selfe quietnes & tranquillity, which (as Tullie witnesseth) is the chiefest poynt that helpeth vs in this life to liue wel and happely. Which none can haue, sauing he, that can subdue and maister his affections, & shake of the tiranous yoke of lewd vices: & this is by no other meanes to be bꝛought to passe, but by a firme & assured truste and beliefe in God onlye, and the same to be stedfastlye grounded vppon his holy Woꝛd and Heauenly Spirit: by whose directiõ a mã shal not faile to haue the gyft of Tẽperaunce

Anger.

Tuscul. 5.

Tranquillity of mynd.

peraunce, to qualifye all his wilful affections, & to withdraw and keepe him back from al licentious luſt, inſolency, immoderate ioy, exceſſiue myrth, hatred, anger, deſyre of reuenge, gredy ſcraping, couetouſnes, and all other vicious affections whatſoeuer. And by this meanes both the partes of Manne, that is to ſaye, both Soule and body (which by a certayn Simpathy or mutuall conſent and conſpiracy agree together) ſhal bee in perfect ſtate and ſoundnes without being with anye ſickines, or greeuous malady diſtempered.

Temperaun

Gods hol
ſpirit ſubd
eth & qual
fyeth curr
gious affec
ons.

Of a cold complexion.

The viij. Chap.

BEcauſe the cold cõplexion is cleane contrary and oppoſite to the hoate conſtitution: and for that, this is the worſt of all others, & furtheſt from that ſtate which is perfecteſt & beſt: I will addreſſe my next ſpech to diſcourſe vppon it, to thend (if it be poſſible) it maye be amended and brought to a better eaſe. For ſickēs lyke doth cõſiſt in a tẽperature of hot, & moiſt, whereby bodies encreaſe to their growth, & attayne to manly ſtrength and ſtature: worthely and by good reaſon, may this be accompted of all others ẏ worſt for that, in euery poynt and reſpect (that tẽdeth to the furtheraunce of ſtrength & maintenaũce

of

of health) it helpeth no whit, neyther geueth any encrease therto at all. For considering that in it there lacketh heate, and al the powers and facultes naturall, it is not able for the weakenes of the Instrumentes and Organes, to attract & digest that nourishment ỳ is moyst, nor to make it like and consubstantial with the body & members. And euen as natural heate of al the facul-

Heate the layer and maintainer of lyfe.

ties in the body is strongest to do his functiõs: so, Cold is cleane contrary vnto it, and fit for no function, specyally concerning the act of nature in the alteration of nourishment. For in it is

Cold the decay & spoile of life.

no manner of vtility or helpe, touching the conseruation & mantenaunce of the bodye, eyther in the office of concoction & digestion, or in any of the other vertues or powers of Nature. But yet in this quality (although it wãt of integrity and temperature) there is alwayes some heate, but the same is very faynt, weake, and through cold, blunt and feble. For if heate should totally faile, or be vterly extinguished, life could not cõtinue. Therfore in this body, heat is not altogether consumed & wasted, but cold is aboue it & o

Cold coupled wyth heate.

uercõmeth it, & in ỹ mixture of ỹ other qualities is more in quantity & strõger thẽ any other, and thereupon hath it his name to be tearmed Cold; & therfore so long as life remayneth in man, & any portion of vital heate in the body, it is good & expedient by all wayes and meanes to stir vp & cherishe natural heate with nourishment & exercyse conueniẽt, that it be not through cold, oppressed

In cold bodies heate doth not ale together lacke.

pzessed and troden downe. For there is no greater enemyes therto, then Slouth, ydlenes, and cold meats: as hereafter shall be moze at large declared. Some I think, do marualle how mē of this constitution and complexiō can continue liue, sithens their bloud beyng cold, their vertues Animall and Spiraole be decayed & dead. But let euery mā note that there be many creatures of most cold nature, as the Salamander the firewozme, the Tozpedo of the Sea, & many fishes moe, wherof some be of nature so extreme cold and chilling, that if they touche fyze, they streightwayes quēch it, as it were yce, and some do so astonne the limmes of them that touch thē that they haue no feelyng noz sense in their hāds oz limmes a good while after.

Creatures in touching cold.

There is no kynd of Fishes (which by myne owne experience I am able to auouche & testify,) that hath warme blonde, sauinge Whozlepoles, Pozpeses and Seales, oz Sea Calues, which haue harpy skinnes, Tontes, Dolphines and as many as are roughe skinned, oz thicke lethery hyded, such as (amonge those that liue alwel vpon land as in water) are the Beuer and the Otter. These haue warme bloud, but al others haue cold. And foz this cause Monsters of the Sea beyng taken out of the water, do by reason of their inward heate and stoze of warm bloud liue longe, whereas other sortes of Fishes as well of the Sea, as of fresh waters assoone as they bee taken oute of the Water, oz

The bloud of Fishes is cold.

What sortes of Fishes being taken out of the water liue longest.

or cast on thoze geue but certayne gesps and die immediatly, which is an vndoubted argument and certayne token, that in them is verye much cold and congealed humour, and of heat very little. For which reason, they bee not able to bee kept long, but will sone putrefy. If they bee not streight wayes salted or put in pickle.

Eating of fish hurtfull to them that are giuen to be solitary.

By this may easy coniecture be made of what plight and bodily state, those persons bee which still eate fish, & liue a solitary life, without keping company with others, and beyng forbidden flesh (which the father of Nature hath created and appoynted with thankesgeuing of all men to be eaten) do commonly feede vppon rotten stinkig Salt fishe. Which kind of people (for many of that stampe and disposition haue for manye yeares vsed my aduyse in Phillicke) I am wõt to perswade and counsayle that they should drink after them, good, strong, and pure wyne, and abandoning all idlenes and slouthfulnes continuall exercise,

Gen. 1
Act. 10.
1. Tim. 4.

Solitary liuers subiecte to the Apoplexie.

I haue knowen sondry of them that through grosse and clammy glewish flegme, haue gotten the Letharge or drousye euill, the Apoplexie, the Crampe, Palsey, and wrye mouthes. There is none of these persons, but he aboundeth and is replete with much flegme, & Flegmaticke excrementes, which maketh them Lumpishe, and and sleapie, forgetful, slow of bodye and mynd, & pale coloured, except somtyme at the commyng of some of their especall frendes they bee heated

with

with wyne, and thereby haue dumpes dryuen out of their mindes. For by this meanes their colour is made fresher, and all drowsines banished and chased out of ther myndes.

If therefore thou desire to haue a patern of a colde complexioned person, rightly pourtrayed out vnto thee, set before thine Eyes, men that by profession of lyfe, lyue in this order, and by their former wonted trade of dyet, are broughte vnto this habite, yea although aforetime they were of a disposition and maner of lyfe cleane contrary.

These men doe lyue, but their life is like the Periwinkle or Snayle, whose substaunce consisting of a congealed licour, & concrete moysture, is liquefied and resolued into the same. Whych thing is to be tryed and prooued by casting vpō them Salt, or glasse, or Alume: for therwith they presently resolue and cōsume into a liquide substaunce. A Snayles lyfe.

And as men and mute Creatures, so also sūdry Plants and great stemmed hearbes, are endued with this quality: which by reason of their deletory coldnes bring destruction vnto Creatures, as Hēbane, Mādrake, Napellus, Solanum, Mortiferum, Aconitum, the iuyce of black Popy called Opium, which although in respect of their temperament and elementary quality, they bee colde in the fourth and highest degree, yet by the benefit of vitall heate dissusing it selfe from celestiall thinges into these lower bodyes, they doe liue and flourishe in a freshe verdure. For in euery Venemous Hearbes.

uery nature, & especially humaine, there is a certaine celestial or diuine vertue, ouer & beside that which is constituted of seede and of the feminine blood. For ỳ warme & calefactiue Spyrit, which a litle afore we sayd was infused into the whole world, and into all the particuler partes thereof, laboreth vppon the Elements, and geueth lyfe to all thinges, and finally worketh in them that vertue and efficacy, whereby through propagation they encrease, and procreate kyndes lyke to themselues, and produce a Creature of the same nature ỳ they thẽselues be. For the first procreation of lyuing creatures being produced & made of Elementall concretion & of the Parents seede, whych is a portion or part of the purest and best concocted blood, then doth nature, (whose skillfull workmãshyp no hand nor curious crafteſmã is able by imitation to resẽble or reach vnto) hauing her original, diuine and supernall, applyeth the Worke Shee hath in frampyng, bryngeth her thinges to perfect passe, conueyghth the powers animall, with the spyrites vitall, and vertues effectuall into the matter she hath in hande, by whose myniſtery shee perfectly finisheth all the lymmes, proportioneth all the lineamẽts, fitteth them to the rest of the mẽbers of the body, & geueth such shape & proportion to the thinges animated, as daily we see represẽted & set before our eyes. This wonderfull force of nature which we elswhere haue shewed to issue & flow frõ the most aboundant fountayne of Diuinity, being diffused into

into ech part of the whole body, moueth & styreth the masse thereof, directeth & gouerneth the mynde and vnderstanding, & maketh the same appliable to sundry actions: by whose benefite and help eue those thigs do liue & haue their being, which are stiffe and nummed w cold, although heate in the be faint & feeble: which (least it should altogether droupe & be vtterly extinguished, & least ỹ cold quality, whereto the dry is of affinity should too much preuayle & encrease) must be styred vp & excited w hoate fomentatiõs. For whẽ natural moysture is all wasted & inward heat extinct, thẽ death approcheth & the whole frame of the body tẽdeth to dissolution & ruine. It cõmeth thẽ to passe eue as Salomõ by an elegãt & apt similitude describeth, ỹ when the cõposition & knitting together of the body is lewsed a sunder & strẽgth decayed & gone, thẽ shal mã be tourned again into dust, frõ whẽce he was taken & made, & the Spirite shal returne into his euerlasting dwelling, and to God which made it. Eccle. 12.

But to thend euery mã may perfectly know the nature & cõdition of this cõplexion and constitution, I wil compendiously as it were by the way, set down certaine marks & tokẽs wherby it shal easely be knowen. A cold Complexion if it be cõpared to a hoate, hath al properties cõtrary. For eue as heat beig diffused into ech part of the body imparteth his quality vnto the humors & maketh the body, & the parts therof to be of colour ruddy: so cold imparteth his quality vnto the mẽbers & humors, & maketh the body of colour pale and vnsightly. But

Tokens of a cold complexion.

But if we be disposed particularly to marke & obserue al the notes and tokens thereto incident, we shall finde in the colde complexioned body, all things contrary and diuerse from the hoate. For the body is pilde and smoth, the hayre loose and soft, of colour partaking wyth redde and white, and quickly shedding. The skinne in touchinge, colde, & vnder it, some store of fatnes. For when heat in mās body is fait & dul, fatnes engēdreth: which, as it much happeneth to ỹ feminine Sexe so also breedeth it in many others that liue idle & at ease, without labour or exercise. And for this cause through immoderate coldnes ỹ body waxeth grosse, fat, and corpulent: againe, by immoderate heate, (which melteth away and dissolueth fat) the body is made leane and dry.

Idlenes maketh the boye fat, and colde.

For there be many thinges not commīge to man by nature, or from his nattuity and beginning, but accidentally and otherwise procured: as eyther by chaunginge of the ordinary custome of life, or by alteration of dyet, or by heate, labour, slouth, solitarinesse, tumpishnes, feare, sorrowe, care and sundry others: many wayes chaunging the state of the body: making it somtime slender & leane, sometime fat & corpulent. Which thinges also to the making of the coloure of ỹ face & body fayre or foule, good or badde, are of no lesse force, and efficacy. For what things so euer doe excite and stirre vp natiue heate, as Laughter, myrthe, exercise, wyne &c. do make the face pleasantly & freshly cololoured: but such thinges as be cold, &

Heate maketh good colour.

suppresse heate, as cold ayre and nipping wynd: roomuch drinkinge of water, immoderate sleepe: ouermuch eating of cold meates, feare, sadnesse, carefulnes, & such like, make the body to be white coloured.

Cold wasteth and taketh away colour.

Thus, they that be of colde Complexions, are white coloured, vnlesse this quality grow & surmount to an excesse and great intension. For then it declyneth to a swart and leaden colour, such as we see in men in the colde Winter, the wynde being at North, whose cheekes, Noses, lyppes, fingers and eares are swart and wanne, with stiffe cold benummed. But yet this commodity they haue by cold, that it maketh them very hungry & greedy of meate and not easely satisfyed albeit they doe not well digest nor concocte it. And if the tunicles of their Stomack together with the cold, haue in them any sowrish or sharp humour, they are in eating insatiable and very rauenous feeders: which affect is called Canina appetentia, the Dogges appetite, or y hungry Sickenes, which is qualified and taken away by drynking the purest & strongest Wyne. To proue y appetite is sharpened with colde, may well appeare by Salades and sundry other sower and tarte Condimentes, which we vse in Sommer season to prouoke appetite withall. And as native heate maketh men nymble and actyue, so colde causeth them to be slouthfull, loytering, sluggish, drowsy, and vnapt to any labour & exercise: because they lacke the Instruments wherewith to do any such

Wanne colour.

The hungry Sickenes.

Cold things stirre vp appetite.

Cold persons drowsie and vnweldie.

functions.

Such persons haue foltering tongues & nothing ready in vtterance, a nyce, soft, and womanish voyce, weake, & feeble faculties of nature, ill memory, blockish wit, doltish mynd, courage (for lack of heate & fiēdernes of vital spyrit) fearefull and tymorous, & at the wagging of euery strawe afrayde. These and such like defects and waits of Nature, must we to thvttermost of our power study to amende, by vsing a holesome diet and exquisite trade of liuing, which consisteth in a temperament of heate and moyst.

The help & cure of a cold body.

In this body especially it is expedient to excite and cherish native heate with exercise, & wyne ỳ is pure & good, and with meates ỳ be calefactiue: of which sort are such Byrds as best vse & much exercise thēselues with flying, as Sparrows, Lynets, Chaffinches, Culuers, Partriches, Phesaunts, Blackbyrdes, Thrushes, Figgebyrds & (among those that be homish and tame) Capons and Cockes: for Duckes, Swānes, Geese, Cootes, Gulles, Hearneshoes & other Water foules, requyre a very strong stomacke to digest them.

Foules hard of digestion

Of foure footed beasts fittest for this nature are Veale, Mutton, Pigge, and Cony. Amonge fruictes and such as the earth by tillage and industry of man byngeth forth, the best are these, Almondes sweete and sower, Peachkernels, Dates, dry Figges, Reysons the kernels being taken out, Corāunts, Pyne apples.

Meats fit for cold persons.

And because the increase of our Gardeins le-

deth

deth vs many helpes to this vse and purpose, I thinck it good also not to omit them, for ẏ they be easy euery where to be had and neyther costly nor chargeable: of which sort is Parseley, certayne kinds of Carrets, Seaholly, Skirwyke rootes, Thystle, Artichoke, Nauew, radish, Chichpease, Cresses, Rocket, Minte, Wormewodde gentle, & such as in Winter serue for Cōdiments & sauce, Onyons, Garlicke, Leekes, steeped in water to take away their ranke sauour & strōg smel: or els for thē that cānot wel abide the strong ayre & sent of these, may put into their meate outlandish and forraine spyces, as the Germaines and Englishe Nation cōmonly vse: as Ginger, Saffron, Peper, Graynes, Cassia Cynamome, Nutmigges. And persons of meaner callinge & smaller ability, & such as are not wel able to beare out the cost of these things, may take out of their owne hoomish gardeins & groūd such things as in strēgth and operation coūteruaile these aforesayd that is to wit, Rosemary, Basil, Sauery, Organy, Maiorame, Dill, Sage, Baulme &c. For with these & many others of like sort, may the defects of Nature be beaten down, & ẏ faults therof ouercome, and therby the body by litle & litle, may be to a better and quieter state reduced. For if drinesse or Siccity should lick in & ioyne wt this quality, thē truly life (which consisteth in hoat & moist) cānot long continue: but needes must out of hand, come to finall ende: whereof in the Chapter folowing I purpose somewhat more at large to discourse.

Gardeins store.

Hoat Condimentes.

Of a Dry Complexion.

The 9. Chapter.

FOrasmuch as that disposition and habite of Body whych is drye, is much lyke to that state and complexiō which is cold, yea next vnto it: I will briefly declare, what I thincke thereof, & by what meanes it may bee expugned and bettered. These two qualities bee in maner a lyke distant from perfect and good temperatenes, in what age soeuer they happen: howbeit in Oldage this dry distemperaunce, can hardelyer and wyth much more adoe be qualefied and vanquished then in Youth, whē the same ill habite commeth through Sickenes or incontinency of life. For as Old men by reason of their age and long continuaunce of yeares haue bodyes drye, barreyne and forworne: So likewise Youngmen by dissolute liuing, vnreasonable watching, and immoderate Venerye bring their Bodyes before their due time to a cold and dry distemperaunce: & hastening their owne deathes by wasting their vitall humour, erriue to their last endes, and die by naturall death aswell as Oldmē do, although in deede sooner then otherwise they might dor.

And it is called naturall because it is common to all men a like, and not able by any meanes to be declyned. For Oldage or the last cast of man, is not to be accompted naturall, in such sorte as

encrea-

increasing & nourishing be, which are 5 works of nature, and whereby the natural faculty continueth and mayntayneth it selfe: but because it so falleth out, necessarilye and by the due course a righe order of Nature. For this is natures decreed order, that all things hauing beginning must also haue ending, and aryue to theire finall decaye: for otherwyse death should vnproperly and vnaptly be termed Naturall, consideryngе it is rather agaynst Nature, and a professed enemy to our life.

For if Sicknes (which I accompt as a step or as a Sumner to death) be an habite or state contrary to Nature, eyther deprauing or at least hindryng the actiō therof: howe much more is death to be demed a thing contrary to Nature, which quight abolisheth & vtterly dispoileth life? For nothing is more repugnant to the lawes of Nature, thē to die & to be depriued of this most pleasant light and breath. Which thing euerye man may try, and in himselfe fynde most true, when soeuer he calleth to mind, and deeply with himselfe falleth into anye cogitation of the same for it dryueth a certayne fearfulnesse, terroure, and dreade into his mynde, that (were not his mynd armed and strengthened with an vndoubted hope and expectation of an other better life hereafter) ther could nothing be more miserable nor in worse case then mans life is. For what thing cold deliuer vs out of feare, carefulnesse, desperation and distruste, sauinge onely affirme

If men bee loath to be sicke, it followth that they be loth to die.

Death dreadfull.

 trust

trust in Gods mercy, that our soules after this corporal dissolution, shall be transported to a place of eternall ioy and felicity? As for death, it was not brought into the world by nature: for it hath the face of sinne, and the wilful transgression of Gods precepts at the beginning of the world gaue vnto vs this deadly wounde, & wrapped vs in all this misery. Therfore death is called Natural, not in respecte of Nature, but of the consequence: because it hangeth indifferently ouer al mens heads, as common indifferently to all, and sparing none, yea all thinges bee within the compasse and reach therof.

Sinne the cause of sickenes & death

Cap. 2.

2. Kindes of death.

Now forasmuch as there be two sorts of death the one violent, & the other Natural: that kynd of death is of Philosophers & Phisitions called natural, which happeneth vnto old men: such as are in that bodily state that old men be: that is to say Cold and Dry, without sense or feling of any payne: for in them, their languishing & forespent body forsaketh the soule and not the soule their body. In so much that they dye in a maner as though they fel softly a sleepe, whereas others (dying by meanes of casualtye, ruine, fyer, sword, Squinsie, pleuritie, Inflammations of the Lungs or other diseases happening to a man in his fulnes of humours) dye a violent death, struggling painfully, and long languishing in extreme agonies before they geue vp the Ghost, so that the soule is perforce compelled to abandon & forsake the body, like a Guest that flieth out

of a

of a ruynous house, that is weatherbeaten and much shakē wᵗ force of tēpest, only to auoyde further daūger, and hereuppon doth Cicero verye notably wryte, that Youngе men, and such as bee in their florishing and lusty age, and full of humours do die, and take their end, muche like as vvhen a greate flaming fyre is sodainly quēched vvith greate floare of VVater: Agayne he sayth, that Old men decease like fyre, that of it ovvne accorde quencheth, and vvithout anye violence goeth out. What a deale of smoke, what soote what sparcles do we se fly vpinto the aire? what crackling & noise doth the great nūber of sparks make, when we assay to quench a light burninge flame? or with powringe greate aboundaunce of water, to seeke a greate heape of wood layde all vppon one fyre? Wherby we may conject, what vehement and paynful strugginge, what sharpe conflicte what raging sturre and stryuing is in a younge body: whē as throngh violence of sickenes or other desteny, the lustines of his Nature (beyng not yet spent) and his warme heate, and lively Spirites be oppressed and stifled. To this end, is that elegant and apt comparison of Cicero: For (sayth he) As ravv & vnripe Apples are not plucked from the tree, but by violence and force: but beyng rype, fall dovvne of their ovvne accorde or vvith litle tovvching: So likevvyse the life of Younge men is taken avvaye vvith force but of Old men, by maturity & ripenes. De Senect.

This thought I good, here to enterlace, as a thing not greatly besyde my purpose, diligently aduertyzing al men euen from their infancy and childhood to shunne and decline all such things as are preiudicial to their bodies and harmful to their health, whether the same procede of outward or of inward causes.

To be longe lyued.

Whosoeuer therfore is desyrous to kepe himselfe from beyng to soone Olde, and to prolonge hys life as long as may be, must very diligently take heede of many lettes and hinderances, that damnify and lye in waite to preiudice his lyfe, but namely and specially, let him haue a careful eye to keepe himselfe from this drye plighte and state of body. And by what meanes he may so da after certayn notes first geuen, wherby to know what person is of this complexion, I will briefly and compendiously geue plaine instructions: a thing to all studentes and Personnes politick, (doubtlesse) right holesome, profitable and expedient to be knowen.

Notes of a dry Cōplexion.

All they therefore, that eyther of the Nature of their owne bodily state and complexion, or by any defect in theyr parentes at theyr birth & procreation, or finally by any accidentall mishappe or custom of liuing, as by wāt of fode, thought, watch, heauines of mynd, or immoderate labour haue commonly bodyes slender and thinne: and their skinne (where drynesse is greate) skuruye, rugged, vnseemely and lancke, like vnto hunger-starued horses, that lacke meate and attendāce

of

of colour ill fauoured, swarte, and yelow as a kytes foote, and at the last grymme visaged, sower countenaunced, faced like death, filthy, lothsome, and leane as a rake: to conclude, in al respectes resembling the Phisiognomy and shape of Enuy, described by Ouid.

A face like ashes pale and wan.
a body skraggy leane,
Alearing looke and teeth all furde
with drosse and filth vncleane:
Her stomake greenish is with gall,
her tounge with venim fraught,
And neuer laughes, but when mishap
or harme hath others caught.
No wynke of sleepe comes in her eyes,
and rest she can none take,
For fretting carke and cancred care,
her watchful still doth make.
Ful sore agaynst her will it is
that any man should thriue
Or prosper in his businesse,
for that doth her depriue
Of all her rest and quietnes,
therat the hellish Elfe
Doth stampe and stare, doth fret and fume,
and pynes away herselfe
And to her selfe a torment is
for seeking to annoy
The wealth and state of other folkes,
herselfe she doth destroy.

Lib. 2. Metam.

And

Baldnes cõmeth for lacke of humour.

And because drynesse feedeth vppon, & wasteth al theyr humour, they be thinne hayred & waxe soone balde, crooke nayled, their voyce feble and slender, and sometyme squeakinge (by meanes ẏ drynes exasperateth their vocall artery) their pulses beating fayntly, slow gate, holowe eyed, pale lipped, shrunken temples, hanging cheekes, cold & crũpled eares, of stature not greatly tall, & of slepe (which is a most sweete refuge, release & truce from labours and cares) through distẽperature of the brayne, very litle. And if theyr brayne be altogeather dry and hoat, then is their Memory nought, and in a maner none at al: then be they very obliuious, blockheaded and heauy sprited. For sithence the Spirites fayle and bee defectiue, which (as cleare & syncere vapoure) proceede out of purest bloude by the benefyte of heat, & haue great force & vertue in directing and mouing forward actions: it is not possible ẏ the faculties and powers natural being destitute of their forces, should perfourme and rightly discharge their due & peculier fũctions. But if the vertue or power Anymal be perfecte and vygorous and the brayne not altogether destitute of heate, then is the memory stedfast, fyrme and retentiue. For as immoderate moystnes causeth forgetfulnes, and doltishe foolishnes, as in young Children & dronkards appeareth: so moderate drynesse w̃ the helpe of measurable heate, maketh a good and faythful memorye, & highlye furthereth toward the attainment of prudence & Wysedome. For a drye brightnes induceth a

Dry brayne causeth ill Memory.

Good Memory.

mynd

mynd full fraught with wysedome: & the more store of moystnes that is therin, the lesse is the wit: which thinge wee do also note & see to come to passe by the ayre, whē ẏ weather is skowling and not cleare. For the starres shyne not bright out, when the ayre is with cloudes and foggye mystes ouercast and darkened.

Now the cause why many in their Oldeage, dote & become verye forgetfull (albeit this Age be sayd to be most dry) yet the same hapneth not by reason of drynesse, but of coldnes, which manifestly preiudiceth and hinderethal the vertues & offices of ẏ mynd. For out of it springeth madnes, losse of right wits, amazednes, rauinge dotage, and wante of the righte vse of the sences, wherby the vertues of Nature be so oppressed & ouercharged, ẏ they be therby eyther altogeather disabled from perfourming their fuctions, or at least, do the same very fayntly and febly.

Therfore when memory is perished or affected, it proceedeth of som cold distēperature, which must with thinges moderatly hoat, be remoued and expugned. For to humect or to arefy, is not the best way. But if coldnes be ioyned w̄ moystnes then to vse arefactiō, & if it dee linked with drynes thē to vse humectactiō. Now if this quality be not throughly setled & rooted, these signes and tokens aforesaid, do not exactlye aunswere to this description, but as the distemperaunce by litle & litle groweth and encreaseth, so do they appeare and shew forth themselues euerye daye more and more.

Restoring of the memory.

Which happeneth namely to them that be affected with this habite, not naturally, but casually and accidentally, or by some sickenes of the body or by some vexation of mynde. For Temperamentes are subiect to many and sondrye alterations: In some, heate wasting and spending by moisture, inducteth a dry distemperature, & many tymes toomuch store of moysture quencheth heat: and manye there are, vnto whom behement coldnes bringeth dryneſſe: which is the worst distemperaunce of all others, and to Nature most hurtful: for that it hasteneth Olde age and bryngeth a man to death long before his tyme.

Galen li. 5. de ruen. Val.

The body of euery one is then inwardly dry when it is neyther able to attract & drawe nourishment into the veynes, neither sufficiently able to digest and enioy the benefite therof, wherby it happeneth, that the principall partes and Entrails (appointed for concoctiō of the meats) be dryed vp, and the residue (serving to purge excrementes) do abounde with phlegmatick humors. Which thing hath made many to stumble and ouershoote themselues who haue thought Olde men to be most of complexion, whereas the softe partes, the arteryes, panicles, skinnes synewes, and muskles are not moist, but the capacityes, receptoryes and poyes which stand the body in stead to expell superfluityes, are indued with some moysture, and hereupon the body (by reason of weake and feeble heate) casteth to be nou-

nourished, and is finally brought into an extreme dryues. And therefore not without good reason both Galen thinck that this is the worst plighte and state that the body can be in. For the same thinge that happeneth to men aged and stryken in yeares, happeneth to many Yonge̅ euen frō their first beginning. And therfore is it needeful to humect and warme them with moderate exercyse, moyst and hoate nourishment, but specially with hoate and sweetish wine: for sower & harde wynes be hurtful to this Complexion, & namely to Old men, except they be well sweetened with Sugar or hony. This thing also ought to bee obserued in the eating of Wylde, which is made for them a great deale better and holesomer, if it bee well seasoned with these or such like condimentes. For by this meanes, shall no obstructions by eating thereof be engendred, neyther needeth the Stone and grauell in the reynes thereby to be feared: And for doubt of being at any time with the same troubled. (because it cōmeth and is bred of grosse rough humour and meate of hard digestion) such thinges should be prescribed vnto them, as open obstructiōs and prouoke Vrine, of which sorte are these Herbes, Garden smallage, Sperage, Alkakengie, Cheruyle, Saxifrage, Christa marina, Betony, Maidenheare, Rosemary flowers: and (if the bealy be bound or costiue) Mercury Fumitory, bastarde Saffron with a Potsane, Sea colewortes boyled in broth with fat flesh, Mallowes, Arrage, Blite, all sortes of

Docks,

Lib. 6. de tuend. val.

Hard wynes or of the second sort.

Wylde.

Herbes hauing vertue to open one to pisse.

Docks, Nettels, Hoppes, yong Elderbuds, specially in the spring time of the yeare, or such other as be in their chiefest vertue in Sommer & Autumne, as Cherries, Plummes, Figges, and Mulberies being eaten at beginning of Meales. For whereas Horace in a learned and elegante Verse cõmendeth vnto vs Mulberies, thinking the same best to be eaten last and at the latter end of dinner, he did it not by way of any Phisicke or holsomnes that is therein (being so taken,) but for that, the cõmon vse and custome, was so to eat them. His Verses be to this effect:

Lib. 2. Sat. 4.

At ende of Dinner Mulberies,
who vseth still to eate,
Eche morning early gathered,
himselfe in Somers heate
Shall safely keepe in holesome plight,
deuoyd of Sickenes all,
VVhereby no kinde of malady,
attach his body shall.

For these and also Grapes, Peaches, Corneilberies & such as wil not be kept long in Sõmer, ought to be eaten before other meates, for if they be otherwise preposterously taken or out of order they putrefie and corrupt the body and fil the belly full of winde. In Wynter season also ther are many things that make the belly salubie and skowre the Guts and Entrayles: as Muste, dry figges, and great Reysons, Damask prunes, either,

stewed

stewed or steeped in some licour, putting thereunto a good quantity of Sugar, or hony. Whereunto are to bee added, these that haue an expedient vertue in medicines, Sene, Polipodie, Manna, Epythyme, Cassia, Rhabarbe, and the infusion of Hebene, or Lignum Indicum, Mirobalanes, Thamar or Dates of India, and all these to be geeuen eyther in Whay, or in the broath of a Henne.

And forasmuch as for preseruation of health, and dryuing away diseases not onely in Oldmen but in all others that be subiect to any sickly affection, there cannot be any holsomer thing then Turpẽtine, it deserueth also to be reckened in the number of these aforesayd. For it not onely mollifieth and looseth the bealy without all harme & daunger, but also purgeth and skowreth all the Entrayles, and inwarde partes, as the Lyuer, Mylte, Reynes, Lunges, and Lightes: but it must be of the best sort & cleare shyning through, not counterfect nor paltered withall. And the best is that, whych issueth out of the Larch, the Pyne, or the Firre tree. I haue prooued this to bee of most effectuall and soueraigne force to prouoke Urine in them that could not well pisse, to breake the stone and grauell: in the Strangury: and in the filthy and vlcerous droppinge or effluxion of the Uryne, called of the Duchmen Den Druyper: in the Goute aswell of the hands as feete: in curing the loathsome Botches, and

Turpentine holesome.

conta-

contagious pollutions of the priuy members & secret partes, gotte by hauing carnall knowledge wt cõmon Brothelles & Pocky harlots: in curig and helping al inwarde grieues, & infections accõpanying the same disease: wherof many settle so deeply wtin the boanes, ỹ the pellicles, rimines, Synewes, Muskles, Tẽdons, or Cords throughe outrage of humours are shrunke, crumpled, spoyled, & haled a sunder. And albeit Galens vse was, to minister the same in the bighes & quãtity of a Filberd Nutte, sometime of two, & sometime three: yet my custome is (because I would that it should the better penetrate and search into al the Meynes and parts of the body) to make it after the maner of a Potion, mingling wyth it some distilled water, or els some wyne. For it wyll become liquide without any fier, and through cõtinuall chasing it will easely be brought to a notable whytenesse, and that is in this sorte to bee done:

Lib. 3. de tuen. Val. lib. 5. tuẽ. val.

Preparing of Turpẽtine.

First I take an ounce or two of right and perfect Turpen tine (wherein is neyther fraud nor legier du maine vsed) it doe I bruyse, & dissolue with a Pestil in a Morter, and adde thereto a litle of the Yolke of an Egge: then doe I mingle, and put to it two or three ounces of the water of Alkakengie, or Smallage, or some other licour, accordingly as the Nature of the disease, or state of the person seemeth to requyre: All these do I beate together, till they be wel mixt and incorporate: the mixture wilbe of such a pleasaunt mil-

To make Turpentine liquide and potable.

kye

kye whytenes as though it were Creame: yea my patientes are perswaded that it is so in deede, & none other thing which I gieue them to drinke. I also vse to make it into litle roūd Pilles, and rouling it in fine vnleauened wafer Past, to giue it them to swallow down, or els in the softe pap of a Quince, but first must the Turpētine be wel washed in Rosewater, or Fenel water, to take away his resiny tallage.

And because nothing to this Cōplexion which we heere describe is holesomer then sounde and quiet Sleepe, (for therewith all the mēbers are generally moystened, and w̄ conuenient warmth refreshed) it shalbe good for a person thus complexioned, to take his full ease and sleepe in a soft bedde, largely and somewhat plentifully: For sleepe in the night is the refreshing and making lusty agayne both of the body and mynde. Sleepe.

The invvard peace of mynde, is Sleepe,
To vvearyed bodyes ease it brings.
By it themselues men lusty keepe,
And fresh to doe their needefull things.

And when sleepe is shaken of, it shalbe ryght commodious to vse rubbing or friction, neyther soft nor hard, but meane betwene both, the profit whereof to them that vse it is almost incredible: For it styrreth vp vital strength, it calefieth moderately, and maketh distribution of the nourishment into the body easier, and readyer, specially Friction.

mollifieth hard and stiffe partes, it disperseth by euaporation the abundaunce of humours, it resolueth wyndinesse, and procureth sleepe: for that it humecteth the brayne with a pleasaunt vaporous and deawye moysture. But the naturall Bathes, which haue all their vertues of Alume, Yron, Lyme, Ockre, Brimstone, Saltpeter, Bitumen, Leade, Brasse, Copper &c. are not so holsome for this Complexion and Nature, vnlesse the party doe first aske aduise of some skilfull & trusty Phisition, openynge vnto him the whole state of his body, whereby he may vppon the cōsideration thereof geue iudgement whether it be good and expedient for him to aduēture into the same.

Naturall Bathes.

Carnall lust and Venerous Act, as it is an vtter ennemy to all dry Natures, so especially is it most hurtfull to them that besyde drynesse are also cold. No lesse hurtfull is ouermuch exercise, wearinesse, watch, carefulnesse & thought, long abstynence from meate and drincke, heauines of mynde and anger, wherewyth such complexioned mens myndes are seldome styrred: but when they be throughly chafed & angred, hardly will they be pacified and quieted agayne.

Carnal dealing wyth women very hurtfull to dry and cold complexiōs.

And because vnleasonable study is a thinge that greatly wearieth & weareth Students, making them leane, and exhausting their bodies: a measure and meane also would be therein vsed. For we see many great and painfull Students, still sitting at their Bookes, without taking any

Studying by night and Candelight hurtful.

regard

gard to their bodily health (by the help wherof the good state of the mynd is holden vp & maintayned) to looke with wearie faces, pale, and without bloud, nothing almost on their bodies, but skinne and bone, the brutricle & stomacke feble, & vnable to digest their meat, their strength and powers cleane, worne out, and exhausted. For by wearying themselues with late watching, and sitting at their study til farre in the night, their Animal spirites through too much intention be resolued, and their native humidity dryed vp. Wherefore it is requisite to vse therein a moderation, and narrowly to looke to the preseruation of health, least otherwyse through continuall poring and study, the happe chaunce to pyne away, and fal into some consumption: For as Plutarch saith: of al the good things that learning bringeth to manne, nothing more excellent can be geuen to the body then to bee in perfect health, and without impediment, eyther for the atteynement of the knowlege of Vertue, or for the necessary vse of life. For if sickenes, or grodinesse of the head happe straight wayes the mynd being destitute of the helpe of the body, drowseth, quaketh, and is neyther lusty nor actiue in doing his ordinary functions: but together with his Companion and fellow of all his labours, the body is mutually affected, and alyke distempered. For which cause Plato his counsell is right commendable, aduysing vs neither to exercise the body without the mynde, nor

Bodely health.

De tuend. Valetud.

Body and mynde sick and wel together.

the mynde without the bodye, but to keepe as it were an equall poyze of matrimoniall consent & agreement togegther betwene them, as it were betwene man and wyfe.

Forasmuch therfore as the inward and natiue heate by exercise and motion, is encreased, and strengthened, and the mynd reuyued, and made lustier, it standeth all students vppon, and as many as be sickly & of wearish or quaisie health, to vse themselues thereunto, and namely to such kynde of exercise as bringeth with it no wearysomnes or lassitude, but which is stayed within ẏ bounds of mediocritye, of which sort is a decēt straynable & cleere voice, reading or declayming with a loude and bigge sounde, which is as expedient and as profitable a thing as any to opē the breast, to stirre vp the spirites, and to cleere the hart from all grosse and fulsome vapours. Notwithstanding, this must by the way diligētly be obserued, that they maye not streine theyr voyce to speake ouerbigge and lowd, when they be eyther throughly harneised with wyne, or full gorged with meate. For the Spiriets & breath ouerreaching and streining it selfe with tomuch and to violent braying out, exasperateth the vocall artery, and many times causeth either inflamation in the throate, or els by breaking some of the small veines, maketh them to spitte bloude.

p. 37.

A holesome exercise for studentes.

There be other sortes of recreations, wherewith men of this calling and vocation, may wel refresh themselues, takyng (for the tyme) reasonable

ble truce with theire other appoynted studies & busines, as moderate banquetting and makinge mery amonge honest and pleasaunte conceipted chpany, such (I meane) as know how to vse theselues in each respect, and can frame their talke, & place their wozds accozding to time, age, person present, & to some profitable purpose of lyfe, in earnest and graue matter vsyng graue speach and in spozting myrth, mery deuyses and pleasant cõferẽces hauing in their mouthes no kind of lautish talk, but only such as to the hearer may be both pleasaunt & profitable. In which point many offresse trõ continuelle, and do not greatlye delight theyr audience, for that their table talke neither serueth for the time, neither is to the heaters eyther pleasant or commodious. For when any waighty and perplexed matters be in question, or among them debated, these busy tanglers bee euer buzzinge. Thus many euen in theire Wagons, at the Myll, in the open streates and crosse wayes, in theyr Wheries, and boats, yea euen vpon their Alebenches, will take vpon thẽ to reason of the holy Scriptures, and to dispute of Religion. But howsoeuer, euen after such a sort as men, whose bellyes be full paunched, and bumbasted as much as the skinne will holde, do argue and reason of frugality & thryft. Which kind of people, right aptly & worthely (although in a matter of lesse accompt) the poet Persius in his tyme quipped and rebuked, where he sayth,

Moderate banqueting not discommendable.

Recreation of the mind.

Comely mirth at the Table.

Sat. 1. Ech Peasant now with pampred paunch,
on Alebench and at wine,
Dare chaunt and prate of Sacred lore,
and misteryes diuyne.

But let them rather yelde to the holsome admonition of Horace, wryting thus.

Discusse not matters misticall
when store of belly cheere,
Lib. Ser. 1. Sat. 2. And dayntie fare, the Tables gay
doth furnish euery where.
Learne frendes, but yet in due time learne,
not with the stomacke ful,
When belching fumes of surphetting,
your eyesight maketh dull.
When mynd thats prone to wickednes,
and following of will,
Reiecteth vertue stubbornly,
and vice frequenteth still.
Come sober, and not ouercharged
with gurmandize I saye,
When so ye euer meane to search
the true and perfect way.
And why? forsooth I will you tell
(at least wise if I can)
A brybed iudge, that gapes for gayne,
the truth to sift and skanne
Is farre vnmeete and eke vnlike,
to iudge betwixt man and man.

Hereuppon it commeth that many vtterly ignorant and meere blynde in the holy Scriptures, and matters touching the state of their soules, suffer themselues so wilfully, and headlongly to be caryed away by their owne sensuall affectiõs for that they busse themselues where they should not, and leauel not at that marke whereũto their mynd ought principally to direct it selfe, entermedlyng and troubling their braynes with scrupulous quiddityes and diffuse questions, hauing such spiced consciences, that sometyme they are myered, & stand in doubt of things most plaine and manifest: and lodging once win their harts any erronious doctrine, or superstitious opiniõ wauer in fayth & doubt in conscience, & missing the right Hauen and sure ankerhold, whereunto they shoulde only truste, runne vppon ẏ rockes of humayne traditions, and throwe themselues wilfullye vppon the daungerous Shelues of mens phantasticall traditions & inuented trũperyes. And therefore, because, the mynd of mã is euer huisy and diuersly farryng, and vnsetled within it selfe, and neyther word, deede, opiniõ, nor in ẏ whole order of life so fyrme & constãt as is to be wished, I would aduyse & cõsel euery one ẏ desyreth to liue in tranquillitye of conscience and quietnes of mynd, to dispose al his actions, purposes deuyses and meaninges, into tymes and oportunityes thereto conuenient, doing euery thinge in his due order and appoyntinge to each function his proper turne, and

Curiosity in searching to high misteries.

tempe-

tempestiuity, and not confusely to shuffle vp and myngle one thing with an other in disorder, nor to wrap and entangle himselfe in many matters at once: which thing is ment by these sayinges of the preacher, where hee appoynteth conueniente seasons and orderlye tymes for ech functions of this lyfe, and assigneth to euery thing his proper and due office: so that the nighte which is a tyme appoynted for rest (banishing all phantasies) is to be passed & spent in Sleape, & not to be entermedled with those businesses & cares which belonge to the daye. The tyme to eate his meate, the tyme to relaxe and sport his body, the time to refresh his powers and reuyue hys spirites, let him so precisely and orderly obserue, that laying asyde (for the tyme) all other cares and cogitations, he onely attend to his meate merelye & decently cherishing his body, not sufferyng himself to be interrupted, or otherwyse disquieted during the tyme of his ordinary repast, and vsuall meales.

Eccle. 3.

n thinge
ght to bee
ne in his
e time &
ht order

Thus, whē we resort to the places of publique prayer, to heare Godly Sermons, whē we pray and offer vp vnto God our deuout meditatiōs, all such thinges as may in any wyse hinder our deuotion, ought then to bee secluded, and layed asyde frō vs, that our mynds may onely erecte it selfe vpward to Godward, and to thinke on nothing but heauenly thinges. This also both in publick & priuate matters, in common pleas and domestical affayres, in the traffique and trade of

Mar-

Marchaundize when a man hath dealings with himselfe or bargayning with other men, ought circumspectly to be obserued: for by vsing this ordinarye custome and trade of life, hee shall reape great commodity and feele great ease in himselfe all the dayes of this his earthlye pilgrimage.

Of a moist Complexion.

The x. Chapter

BEcause radicall or originall humoure is the maynteiner and feeder of Natural heate, and the thing that preserueth and mayntayneth lyfe, even as Oyle doth nourish the flame in the candlewicke: therfore the complexion that is therof constituted is not yll, neyther to be misliked. For both Phisitiōs & Philosophers commend ẏ temperature which is moyst, as not altogether disagreyng and strange from naturall disposition. And althoughe in younge yeares it bee not all of the best: Yet when further age & heate bee ioyned to it, it becommeth much better and perfecter. For moystnes wil quicklye conceyue and take heate and is both ready and plyaunte to bee wrought and framed which waye a man will, euen lyke moist clay that wil take any manner of print or forme. It helpeth therfore wonderfully to nourishment, and is of very great force & efficacy touching ẏ height, talnes & growth of man.

Moyst Complexion.

For

For albeit moistnes hindreth the other functiõs and of it selfe helpeth them in executing theyr actions nothinge at all, but is rather altogether weake, and vneffectuall (because it is neither fit to attract, neyther to reteyne, neyther to expell:) yet beyng ioyned and perfused with heate, it helpeth and bringeth somthing to passe, and furthereth the other qualitye in the alteration of those thinges which be conioyned among themselues.

For as water beyng no lesse cold then moyst, through heate of fyre, boyleth thinges that be raw: making them holesome foode for mans body: Or as Oyle in the frying panne, through the heate of fyre and burning coales, becõmeth most scalding, a boyleth and fryeth fishes fit & meete for the sustenaunce and meate of man. So likewyse moystnes in a mans body ioyned with natural heate, worketh many effectes in the body, euẽ as the Mone both in the earth, through the light that she borowe th at the beams & shininge rayes of the Sunne. For as this Planet in her monthly course refresheth woods and fields geuing to all earthly thinges grouth & encrease causing the sea to obserue his tides in Creekes, Hauens, Roads, and shoares, and to ebbe and flow according to her course and motiõ: & as she is nerer and further of, sometyme with swellyng floudes filling them, sometyme with lowe ebbes empiying them, as she also doth Oysters and all shelfish beside. So likewyse this holesome vitalli humour,

Heate in mã likened to the Sũne, and moysture to the Moone.

The influence & force of the Moone.

humour, moystening eche mēber in the body, maketh the same full of iuyce and moisture: & therefore they that be of this nature and complexion, are long liuers, if they keepe themselues within moderation, and that the moystnes for wante of heate, growe not toomuch out of square and beyond measure. For as toomuch abundaunce of water quight quenche fier: so toomuch stoare of moysture oppresseth naturall heate.

But if these iii. qualities, concurre and meete together in a moderate temperatenes, and that neyther moysture be too abūdaunt, neyther heate to remisse and faint, thē (certes) all the offices of nature are most exactly perfourmed. For when heate hath moystnes pliant, ready and obedient, it attracteth the meatē, and very well concocteth the same: and beinge reduced and brought into the likenes or fashion of deawe, distributeth and disperseth the same into the very innermost and secretest parties of the whole body, geuing nourishment to the members, whereunto it is made like and consubstantiall,

Moystnes therefore through the helpe & furtheraunce of heate is of wonderfull force in geeuing nourishment to the body, causinge it to encrease and grow vppe, in other functions being weake and feeble. For in it, is neyther vertue attractiue, concoctiue, alteratiue, nor digestiue, but yet it is of some force as touching the vertue expulsiue, by reasō of the slyppery nature which is in it.

For wee commonly see that those persons which be grosse, corpulēt and moyst of body, are for the most part loose bearied and soluble by reasō that their power retentiue is not firme and strong, & because their pores and passages are made open and wyde, for the humours to passe out.

In Bodyes which be hoate and dry, al things happen contrary, because in them the power retentiue is strong, but the expulsiue (by meanes of drinesse, and for that, the passages be empayred & decayed) is faint and weake: whereby it happeneth that in their auoyding of excrements, going to the stoole and skowring their Entralles, they straine themselues sometime all in vayne with Coughing, hawking and vomiting, & yet bee not able by euacuation to ease themselues.

Thus the moyst Complexion being aduersary to the dry, hath all things and properties in a maner from it contrary, euen as the case stādeth betweene Children and Olde folke. For in Childhoode, heate by litle and litle encreaseth, & hauing more store of moystnes, groweth more & more, til they come to ful age and mans strēgth. But in Old age, this heate by litle and litle decayeth, and when moisture is al wasted a mā falleth into a cold and dry distemperaunce, and finally thereby brought to his death. The conditiō of which qualities, as we haue a litle before described, so in this place the order of our preset matter now in hand, craueth to haue some certaine argumentes and tokens shewed, howe and

where-

whereby to know a moyst Complexion. He that The tokens of a moyst body.
is of this Constitution & temperature, (cleane cō-
trary to the dry disposition) hath a body soft, not
rugged and rough, whyte skinned, and wythout
hayre, the veynes and ioynts not standinge out
nor greatly appearing, hayre playne and flat, and
for the most parte thicke withall, which in womē
euidently appeareth. For yong damselles and
Maydens, being any thing growen in lusty age,
haue their heads thicke hayred, and longer then
Youngmen haue.

Albeit many times it happeneth to this body
as it doth to plashy wet ground, wherein by rea-
son of ouermuch moystnes & wet, no yong trees,
no Shrubs, nor grasse groweth, as it also falleth
out in very dry and hungry ground, where no mois-
ture is at all. For where toomuch wet is, there
the hayres growe thinne, because heate wanteth
power & lacketh strength, to bring out the pores
and worke the humour vnder the skin into hayre
and for this cause, happeneth it also þ the hayres
be of colour Whyte, Bright, Yealow, or Redde,
which in continuaunce of time & space of yeares
(as heate more encreaseth) begin a litle to incline
to black colour: their countenaunce and forehead
pleasaunt and cheerefull, their Eyes Grey and Graye eyes.
bright, standing out forwarde, liuely and quick,
and by reasō of the pureness of their Cristalline
humour, cleare, bright, ampable and smyling: all
which bee tokens and signes of a good nature,

and

and vertuous disposition, a quiet minde plaine, simple and vpright dealing, and finally of such good towardnesse as geeueth an vndoubted and certayne proofe of curtesy and humanity.

Moyst complexions not geuen to bee malicious & spightful.

For in them is no gally bitternesse, as is in choleriche persons, whose malignaunt humours incite and prycke them forwarde into sundry incontinent affections: whereas they that be of moist complexions are not so lightly angred, nor so fumyshe and desirous of reuenge. And forasmuch as heate doth not incende & set on fier moysture, the minde of these mē is nothing so easely heated and chafed, but rather is farre more quiet, calme and mylde.

Moyst natures not fumish and testy.

Now as touching the shape, fracture, proportion and forme of their bodies: it is to be noted that these complexioned personnes be of stature meane, bigge set, rather then tall, ground paunched, & stroutingly bellied, which commeth partly by nature, and partly by the custome and order of liuing, by idlenesse and ease, wante of exercise, bolling, swilling, long sleepe, and many wayes besyde, whereby the body groweth and becommeth burly, fat, and corpulent.

Tokens of a moyst complexioned body.

I could here recite all the other tokens of eche seuerall part of mans body, that is of this moist constitution and complexion, as the Nose in a maner camoysed and flat, with the gristly end blunt and bigge, swollen and blowen Cheekes, round Chinne, & many signes moe: but they do shew the

seuerall

seuerall nature and quality of ech singuler parte by it selfe, and not of the whole body in general: so that we may not by one small part geue iudgment of the whole body, but of euery proper mēber, speciall consideration must be taken: albeit for the most parte, they resemble and participate in nature and temperament wyth their chiefe & principall Entrayle, that is to say, the Heart & Lyeuer.

Euery part of the body is by it selfe seuerally to be considered & hath his proper temperature.

Concerning the inward notes and tokens of the mynde: Men of this Complexion, as theyr mynde is nothinge quicke, so neyther is theyr tongue (being the interpreter of ẏ same) prompt, ready or quicke, because it is so drowned in ouermuch moisture, that it is not well able to aduaunce and set out it selfe in good and cleane vtteraunce: their wit neyther sharpe nor fine, theyr courage base & nothing haultye, not attēptinge any high enterprises, nor caring for any glorious and difficult aduentures: and the cause is, for ẏ heate which is the thing that pricketh forward & emboldneth to take in hand worthy attempts, is in them very weake and small: for this cause, are mē quicker witted, deeper searchers out of matters, and more diligent and rype of iudgmente then women: for a woman compasseth and doth al things after a worse sort, and in going aboue affayres and making bargeins, hath not the like dexterity and seemelynesse that a man hath. And vnto this end appertaineth and may be referred that saying of the wyse man. It is better to be

The state of the mynde in moyst cōplexions.

Why men be wyser then womē.

Eccle. 42.

vvith an ill Man, thē vvith a frendly VVomā. &c. Which is by realon and effect of heate, whych whosoeuer lacketh, or els haue feeble and faint, are for the most part persons effeminate, nice, tēder, without courage and spyrite, sleepy, slouthfull, weaklings, meycocks, and not apt nor able to beget any Children, because their Sperme is to thinne and moyst, and therby vnable to peece and ioyne together wyth the womans seede generatiue. For albeit the desire of carnall knowledge and venerous actes for the most part proceedeth of a slyppery & moyst dispositiō of body, and is to persons of this temperature lesse hurtfull then to others: yet forasmuch as this moystnes & humour is slowly forced forward by heat, and the members of generatiō not filled w̄ swelling spyrit, it foloweth ẏ they be vnto carnal coiture fūbling, slow, & not greatly therto addicted, neyther therein take any great delectacion or pleasure. And hereupō it happeneth, ẏ fat womē and corpulent, haue greater desire to fleshly concupiscence and bodely lust in Sommer, then in Wynter, because in Sōmer, heat enkīdleth moisture & stirreth vp Venus, but in mē (cōtrarily) it quēcheth it: for manly strength, by immoderat heate, is resolued and enfeeblished.

Carnall lust in Sommer to men hurtfull.

Likewise these herbes, Thyme, Rue, & many others that be very hoat & dry, quēch and take away in mē all desire of carnall lust, because they waste the generatiue humour, whereas women therby are much prouoked, & stirred to venery, by enforcing heat into theyr secret parts & priuities.

Rue prouoketh lust in women but taketh it vtterly away in men.

And for this cause, whē the Genitories or members of generation begin once to grow into coldnes, & that ẏ generatiue humor is not forced nor calefied by natural heat, thē are such thigs good to bee mynistred to the parties, as are of power able to stir vp the loynes & with a certayne tickling cōcupiscēce to prouoke the genitall seede wt desire to be expelled. Now, how such persōs may keepe thēselues in bodely health, cleare & free frō sicknes, heere meane I briefly to decyphre.

First, because health cōsisteth in a tēperamēt of hoat & moyst, this cōstitutiō ought to vse a moist diet, that is to say, such nourishmēt & foode as is therunto familiar & much of affinity: & such wher in is reasonable good store of heat, of which sort is sweete wine, Mylke, Rye breade, Rere egges, Veale, Porke, Pigge, big lambes, waterfoules, beanes, Chestnuts, Chitchpease, Dates, Raisōs Figges, Almonds, Pine apple kernels, hāging & sweete grapes, such as Muskadell grapes are Sea fish, Braines. Amōg garden or pot herbes: Lettice, Arrage, Rape, Parsenips, Carets, Melons, Cucumbers, but good hede must be takē ẏ he vse not to eate tomuch of any of these, for feare of making the body excede to much in moistnes. For by ouermuch moist diet & fare, Phlegme, & cold clāmy humours, causing sūdry daūgerous diseases be engēdred, to wit, ẏ Apoplexie, Crāpe (through fulnes or els abūdaunce of Phlegme) drowsy euil, Palsey, fallig Sicknes, Astonmēt & insensiblenes, of the limmes, when as the power

Diet meete for a moyst Cōplexiō.

Animall is so benummed & depryued of his fuc-
tion, that all sense of feeling and mooving is ta-
ken away, and a mā sodainly thereby (as it were
by some presēt reueng sent to him by Gods great
wrath) is styfled. This body therefore must
bee conserued wythin the boundes and rules of
healthinesse and temperaūce, vsing expedient ex-
ercise, and shaking away all slouth and ydlenes:
specially it shal behoue him to haue good regard
orderly to euacuate and purge his bodely excre-
ments, to go to the Stoole, to pysse, to aryse be-
tymes in the morning, and frequent some conue-
nient exercise, and by vsing a somewhat vehemēt
motion or walking, to styrre vp his inwarde or
naturall heate.

Diet ouer moyst, hurtful.

As concerning Sleepe, in this body it ought
to be moderately vsed, not exceeding the space of
sixe houres at the furthest. For it is better to
Sleepe litle and somewhat with watchinge to
soke away humours, thē immoderatly to bolne,
swell and therewyth throughly to be cloyed. As
for example, we see those which geue themselues
toomuch to bellycheere and Sleepe, to become
therwith so grosse and corpulent, ẏ their Chinne
hangeth downe danglinge, and ioyneth to theyr
breast, and as the Poet Persius sayeth:

Moderate sleepe good for moyst persons.

Moyst folke must sleepe but very litle.

Sat. 1.

Their paunch and gullet vvith fat beares out,
A good foote and halfe, of assise about.

Whereby it happeneth that such persons are
often

aftentymes euen vpon a sodayne cast into diseases. For their veynes and arteryes beyng slender and streict, and also voyde of bloud and spirite, their natural heat is quickly and for euery light cause oprefled and stifeled, which thing is ment by Hyppocrates where he sayth, They that be by nature very porzy and grosse, liue as longe as they that be slender bodied: because their pores be vvide and theire conceptacles of bloude large so that lightly no outvvard or invvard causes cā greatly hurt them. Which persons althoughe with daynty fare, ydle lyfe and much sleape, they bring themselues many tymes to this porzines and corpulencie, yet they be not so daungerously sicke, when any discrasy happeneth, as they that be of ẏ same constitution & state from their first beginning. For although some which in theire youth wer slēder & leane, happen afterward to be fat, grosse, & fleshy: yet theyr veynes, arteryes & other passages and conduits of their bodyes remayn still large and wyde: which thing playnly appeareth, whensoeuer they (feelyng themselues not wel at ease) haue any occasiō to be let bloud. For in this accidental habite of body, althoughe the party bee fat and forgrowē, yet the veins lyt not hid & vnappearing, as in thē that naturally be grosse: but swel out, and playnly appear to the eye, offeryng themselues to the Launce, by incisiō hansōly to be cut. Therfore although this moist cōplexiō, being cherished by heat, be laudable & good, for that it prolongeth life, differeth &

Lib. 2. Aphor. 4

keepeth away old age, & suffreth not the bodye to growe into dryneſſe, yet if it excede too farre, or ſtand in the poynt of extremity, it is daungerous. For when by reaſon of the heynes beyng ful, the body craueth to be nouriſhed, and the facultyes of nature (which diſtribute nouriſhment) intermit their office, & cánot worke in this caſe, nedes muſt the body goe to wracke and incurre inconuenience, ſo that eyther ſodaine death thereupon enſueth (at leaſt) ſome rupture of the belleyes & deines happeneth.

These thinges beyng conſidered, it ſhalbe good ſpedely and in time to foreſee & breake this habite and diſpoſition, and by the meanes of moderate euacuation, abſtynence, and watching to preuent further daunger, vſing ſuch a preſcripte diet and ordinary, as beſt ſerueth to reduce the body into a ſafer and leſſe daungerous Conſtitution. For this is generally to be noted, that a body is not to be accompted & reckened moyſt, in reſpecte of abundaunce of excrements and humours, but of a temperate moyſtnes of al the partes, and of the whole, proportionably together, with which temperate moyſture naturall heat is fed and nouriſhed, and life thereby many yeares prolonged.

Moyſture feedeth & nouriſheth heate

FINIS.

Libri primi.

THE SECOND BOOKE VVHERIN AS IN a Glasse is plainly and lively described the perfect state & expresse Image of euery perticuler Nature, by the which euery man may more easily find out the vpright constitutiō plight, condition affect, & disposition of his owne Bodie,

Of a compound Complexion.

The first Chapter.

Ompound Complexions consisting of .2. qualityes a piece, are in number 4. like as ỹ simple be: vz, hoat and moist. hoat & dry: cold & moyst: cold & dry: vnto whom there belonge and are appendant so many humours diffused into euery part of ỹ whole body, blond, flegme, choler, & melancholy. These according to the nature of nourishment receiued, are increased or diminished, & suffering chaunge and alteration, are easely one into an other transmuted. And albeit these humoures beynge of greate force diuers wayes

According to the nourishment that a mā is fed withall humours either encrese or diminish.

wayes, & sondrily affecting the body, yea ye mynd also wt fulsome and vnpleasant exhalations and sentes is oftentymes greatlye annoyed and encumbred, euen as ill & naughty wyne bryngeth to the brayne affectes both hurtful and daungerous) may not be accompted Elementes, neyther are able to constitute anye complexion: yet are they endued with Elemental quality and vertue, and helpe much to the conseruatiō and keping of the whole body in good plight and order.

The grosse exhalacion of humours hurtfull to the minde: as dead and fulsome wyne, is to the body.

For as wee see the fyre to be fed with matter combustible: and Torches, linkes, Candels, and such like nourished with Oyle or some other rosenny and fatty substance, so likewyse the elementall qualityes, and all the powers and faculties of nature deryued into the vytal and spermatic seede of our parents, do stand in cōtinual need of nourishment. For if the body shoulde not be susteined with nourishment, or if the humours (which moisten euery perticuler member) should lacke the preseruatiues and fomētations wherewith they bee mayntayned, the whole frame of mans body must of necessity decay, and be vtterly dissolued, and euery part therof vanish away into his like, wherof it was generated, or to that, whose nature it conteineth within it self, whether it do participate with Fyre, Ayre, earth, Water, or drawe neere in nature and bee fellier to any of them. They depend mutuallye of an other, and are stedfastlye mayntained the helpe and stay one of an other. Neyth

Concord & harmony in mans body.

there any parte in mans bodye so small, so vyle, or so abiect, that hath not respecte to the comelynesse and conseruation of the whole body & doth orderly discharge his due office and proper fūction whereunto it was created. And this I would not haue to be onely spoken & ment of the vse and vtility of euery of the members & parties seuerally, but also of the humours, which by the helpe of nourishment, do mayntayn, support and vnderprop the temperament and complexion of ech body: & by the helpe of natural heat doe geue encrease & grouth to al the members generally.

For which cause Hippocrates and Galene, not without good reason appoynt the foure natural humours (being perfect and pure) the elements of Creatures endued with Bloude: for out of them commeth a secundarye Originall of our procreation. For they minister matter plentifully, and helpe highly in the breeding and shaping of the Infant or yonglinge, specially if the body be wel ballassed with good holesome meates, and now and then heated with a draught of good wyne: for without these Venus games are perfourmed but fayntly and sorily: which thinge seemeth to be ment by the young stripling Chremes in Terence, who beyng sober began to abhor and loath his harlot and concubine: but beynge wel whitled in wyne, to take therein greate delight and pleasure, and not scarce able to qualefy himselfe from committing further folly with her as in this prouerbiall Sentence hee flatlye professed

De natu. humana.

Humours after a sort are the elemēte of man.

fessed.

Take meate, and drinke, and vvine avvay,
Small is the lust to Venus play.

Eunuch, Act. 4. Scen. 5.

For the Testicles, Genitoires, and members of generation draw vnto them frō the principall mēbers and conuert into seede, the best & most exquisitely concocted humours. Which seede hauing in it great store of effectuous and prositable Spirits, is the worker of heate and of all the other faculteyes, & in the begetting and procreation of children is the chiefe parent and causer. Into it is a wonderful vertue & diuyne power (by Gods goodwill and appoyntment) infused, for the shaping and fashioning of the yōg creature, within the mothers wombe: for it produceth a fruict of seemly & most beautiful workmanshyp, rightly shapen, and in each poynte perfectly proportioned, if the seede (whereof it was begotten) do issue from a sounde and holesome body: for otherwyse, if the seede be of a diseased corrupt, and infected body, the issue and offspring cannot choose but be monstruous & deformed.

The force and vertue of seede.

Sound parents beget sound Children.

Somewhat therfore to recreat the Reader, & to make this argument more plausible, delightful and populer. I will depaynte and set downe the nature and condition of the Humours that rule and beare sway in mans body, because they produce & bring forth theyr like qualitеyes. For Bloud is partaker of heat and moyste: Choler of heat and Drye: Phlegme of Cold and moyst: and

and Melancholy of Colde and dry. Therefore that Temperament which is hoate and moyst, may very wel be referred to a Sanguine man: Hoat and dry to a Tholerick: and so forth of the rest. But yet so, that we confesse the complexiō and temperament of man not to growe or proceede elsewhere, then of the Elemental qualities, for of the haue they their names & not of the humours

First therfore there be 4. Elementes, Fyre Ayre, Earth & Water, wyth of all things made are the original beginninges, next are the qualityes, that is to say the mixture of Hoate, Cold, moyste, and dry: of whom proceede the differences of complexions. Last of al, the four humors, whose force and nature, the seede comprehendeth and conteineth within it: vnto whom (beside the qualities which are to it in seede of an instrument and not of a worker) the chiefe cause next vnder God, of the fourming and creation of all the partes is truly to be attributed. These holesome humours to the conseruation of health and maintenance of life are right necessary and profitable. For of them do consist and of them are nourished the entire partes of all creatures and for this cause, so long as a man liueth, hee can neuer want these without greate detriment and daunger of his health. Notwithstandinge, according to the course of tyme and season of the yere, according to the qualitye of the ayre enclosing vs, according to the disposition of the place where we dwel, and according to the nature of of each age, they art increased or diminished.

Elements. 4.
Qualities. 4.
Humours. 4.

The nature of bloud.

For bloud beyng the best of all the humours and endued with heate and moysture, is in hys chiefe pryme & force in the Spring season: namely peculiar and propre to lustye florishinge age, which commonly is of a sanguin and ruddy colour which neuertheles wanteth not also in the other Natures.

Phlegme

Phlegme, beyng like vnto water, is of nature cold and moyst, and taketh his encrease in winter, and engendreth diseases like vnto it selfe.

Choler.

Choler, beyng of quality hoat and drye, resembleth fyre, & hath his most force in Sommer which although in sight and touching, it appear moyst, & of colour yelowish, like Maluesey, yet in operation, power and effecte, it is hoat and of ardent nature.

Melācholie.

Melancholy, not vnlike to earth, cold and dry encreaseth and taketh force in Autumne, this is the dryer and grosser part of bloud, and the dreggye refuse therof.

In bloud all the other humours are mixed.

All these differences of humours, when a veyne is opened (for it is not all pure bloud that gusheth therout) is playnly of all men to be perceyued. First before it be cold it doth shewe and represent to ye eye, an ayry & fomy spirite, which by and by vanisheth away: then an exact & pure licour of most perfect & excellente ruddines, the which is pure and right bloude: in which there swymmeth Choler, and sometime tough clamme Phlegme, sometime liquide and thin, according to the nature, condition and state of man.

When a veine is opened, all the humours are ocularly to be seene.

Last of all, if you tourne vp the whole masse or lumpe, you shall finde Melancholy, altogether of colour blacke. And thus euery humour abounding in the body, bewrayeth it selfe by his owne proper colour: insomuch that sometime ꝑ bloud that issueth out of the veynes, liquefieth and is dissolued into Choler or phlegme, or clottereth & thickneth into Melãcholy, & reteyneth eyther no colour or very little of bloud. And if a man were disposed by taste to haue further knowledge in these humours, he may with his tongue and palate aswell iudge and discerne the relice and tallage thereof, as hee doth their colour by his eye. For Bloud is sweete & in a maner of the relysh and taste of wyne, because it is much like and of kinne vnto it: Choler is bitter, of the nature of Gall: Phlegme, vnsauery as water, & without all quality, so long as it is not rotten, nor myxte with other humours, for then is it eyther salt or sowrishe. Melancholy, is sharpe, eigre & tarte. These tastes and relysshes there is no man that perceiueth & feeleth not, when as in vomyting & perbraking he casteth vp any of thē: yea in sweate and euen in the spettle, these tastes are manifestly discryed and perceiued: for of these humours they haue & participate their powers & faculties and wyth they? qualities are they endued.

Humours haue both colour and tast.

Spettle and Sweate haue their taste & power of humours.

¶ Of a

¶ Of a Hoate and moyſt Complexion: and by the vvay: of the diſpoſition and nature of a Sanguyne man.

The ij. Chapter.

HAuing heretofore ſet down the deſcriptiō of ſimple Complexions & temperatures, which be ſo termed, for that they cōſiſt of one only quality, bearing ſway and dominion more thē any of the reſt: by courſe of my purpoſed worke, I am next to entreate of them that are compoſid. For in the very beginning and firſt entrance of this worke, my promiſe and full intēt was to ſet down and deſcribe ſuch a Complexiō and ſtate of body, as was in euery point perfect and abſolute; and to repulſe & keepe away al ſuch harmes and inconueniences as in any wiſe myght empayre health, or bring the body from his good ſtate into worſe caſe & taking. I haue therfore thought it good here in this place firſt to inſert the temperament that is hoat and moyſt: becauſe it is neereſt and likeſt to the beſt. For no ſtate of body (ſauing onely the beſt and chiefeſt) is better or more commendable then this, nor any that lōger prolongeth life, and keepeth backe Old age, ſo that the ſame conſiſt and be within the limits and compaſſe of temperatnes, that is, of hoate & moyſt. Therefore ſithens this ſtate among all to be cōpound, is accōpted chiefeſt: we muſt ſtand vpon the diſcourſe therof the more narowly and preciſely, and the rather becauſe ſundry Phyſi-

tions

tions make no mo but foure differences, grounding their reasons (and not altogether vainly) for it is not possible (as Galen witnesseth) that any temperature or distemperature can longe continue alone and simple: For somuch as necessarily it adopteth and taketh to it an other. For the Heate (consuming & wasting moysture) engendreth and bringeth drinesse: Cold, consuming & wasting nothing, after a sort encreaseth humour. Semblably, the Dry quality in those ages that a Creature groweth and encreaseth, maketh it hoater: but when it decreaseth and draweth toward decay, it maketh cold & dryeth the solide partes of the body: but the receyuers and cõceptacles of the humours it filleth with excrements which thing in Oldmen is plainly to bee discerned and perceyued, who abounde and are full of Phlegme, spitting & spattering at their mouth, with their Noses euer drepping and sneutily. Which thing later Phisitions (euẽ of our time) as yet obseruing, reiecting simple temperatures (which notwithstanding may not wel be so shake of and forgottẽ) appoint onely foure, to wit, them that be cõpound: vnto whõ they haue geeuen names (not of their qualities but somwhat vnaptly) of those cõmonly termed & knowẽ humours, that is to say Sãguine, Cholerique, Phlegmatique, & Melãcholique: by ye squyer & leauel of whõ, they would haue these 4 differẽces of cõplexiõ or tẽperature, to be reduced & tried. Which dealing & reasoning of theirs, as it sauoreth of populer iudgement;

Tuéd. Val Lib. 3. De Tẽp. 2.

Temperatures subiect to changes

Old men by nature dry. but in conditiõ moyst

learning to the common sort, very plausible: so standeth it not with the precise opinion and censure of them that would haue euerything scanned and measured in his right nature and kinde.

Dissensiõ & diuersitie of opinions, daungerous.

In the meane season, I as one desirous to reconcile Physitions thus factiously iarryng in opinion (and would God this vnkyndnesse and discontentment were also brought to passe in matters of Religiõ, for the better quieting of many mens Consciences) both parties shall suffer the chiefe place to be assigned and geuen to the hoate and moyst Complexion (excepting alwayes as I sayd before, the temperatest of all, whereunto as at a marck we must direct our mynd and leuel our whole matter, that by it euery man may try hys own nature) whych so lõg as it is in his perfect strength, vigour & quality, produceth & bryngeth forth a Sanguine man.

And thus, there is in a maner no differẽce, neyther pretudyciall to any party, either to cal it by the name of a hoate and moyste Complexion, or els by the terme of a Sanguine man: who by the benefit of thys holesome humour, contayneth & hath within him these qualities: albeit Bloud it selfe (for wee will keepe all thyngs wythin theyr prescript lymits) doth not engender and cause heate and moystnes, but rather heate and moysture produceth Bloude.

Now, Bloud of all tuyces and humours, is best, and to mans life an aliment and maintetner chiefly appropriate, familier and domesticall: for

through

throughe the force & furtherance of vitall Spyrite (which is the preseruer, and feder of naturall heate into euery part of the body) Bloud is conueyghed by the conduits and Vessellies of ỹ Arteryes and Veynes, & so both nourisheth, mayntayneth and preserueth the whole body. The profites of bloud.

And for that, this pure, cleare, defecate, louely, and ampable Iuyce, is the special thing that cõserueth euery liuing Creature in his being, and wherein also consisteth the lyfe and vigour of euery nature that liueth by breath: therefore the Hebrew Lawmaker Moses, by the direction and appoyntment of God himselfe, forbadde all maner of bloud to be eatẽ; because ỹ life of al Creatures cõsisteth in bloud, & is therwith nourished and mainteyned: euen as the flame of a Cãdle is with the Oyly weck: as it plainly appeareth, by a man that bleedeth very much, whose Body is then in euery part cold, wanne & (for want therof) fayntyng, and in a maner ready to geeue vp the Ghost. I haue knowen many, whose vitall spyrite bleedings out and issuing together wyth their bloud, haue ben thereby brought into great daunger of their liues. And therefore this treasure of Lyfe, must most carefully be conserued, because it is of all humours the most excellent & wholesome. Leuit. 17. The cause Why Moses forbad the eating of Bloud. Bloud not rashly nor vnaduisedly to be let.

Nowe, as the Arteries (which abound more with vitall spyrite then with bloud) spring from the heart: so, the veynes (whych conteyne more bloud then ayre spyrite,) proceede and spryng frõ Whẽce the Arteries & Veynes spring.

the Lyuer, and are disperſed abroad in braunches and fibres into euerye, yea the very furtheſte places of the body. For the Lyuer is the ſhoppe and chiefe workemaiſter of groſſe & thick bloud, although the firſt originall thereof bee aſcribed to the Heart, by whoſe power & facultye the bloud is made and throughly wrought: & being endued wyth vitall ſpyrite, conueigheth naturall heat to ech part of the body.

The Lyuer the ſhop of Bloud.

The heart fountaine of bloud.

Bloud and vital ſpyrite, are in their chiefeſt Pryme and moſt abound in luſty and flouriſhing yeares, albeit there is no age y lacketh the ſame: although in old worne age, bloud beginneth to draw to a coldnes, & the vital ſpyrit, then neither ſo hoat, neither ſo ſtronge and effectuous: which thing as it is in them well to be obſerued and percepued by their frequent geſtures and often mooning of the body and the parties therof: yet ſpecially may it be ſeene & noted by their colour, which in a ponge luſty Strypling and youthful body of good coſtitution is ruddy and freſh: but in them that be further ſtryken in yeares, or further off from this temperament, is not ſo pure ſo beautifull, nor ſo pleaſaunt to behold, for that, al their comelyneſſe & beauty is either faded away, or, throughe ſome euil humours, and hidden imperfection or blemiſh, appeareth in them worſe then in the ponger ſort.

The colour ſheweth what humours be in the body.

So, many being affected or diſtempered in their Splene, wombe, Lyuer, ventricle and Lunges are commonly either pale, yelow, tawnie, dunne

duskye

duskie, or of some other ill fauored colour.

There is no surer way (sayth Galene) certainly to know the humours and iuyce in a Creature, then by the colour and outward complexion. If the body loke very white, it is a token y phlegme in that body, chiefly reigneth & most aboundeth. If it be pale or yelow, it argueth the humour to bee greatly Melancholique and Cholerique, and the bloud to be freshe and reddye: if it bee blacksilh, it betokeneth blacke adust Choler, specially if no outward accidentall occasion happen, as great heate or chasing, labour or weatmesse: or if the mynde bee not intoxicate, and perplexed with affectes and passions, as Angre, Ioye, Sorow, Care, pensyuenes: for these make the humours somtime to resort vnto the skynne & vtter pares, and sometime to hyde and conueigh themselues farre inwardly: and for this cause, wee see men y are fumish and testy to be in a marueylous heat proceding not of any sickenes or discrasie, but of the motion and stirring of the humours: againe them that be affrighted and in mynd amazed, to be pale. Some to loke as wanne as Lead, some whyte and swartie, sometyme blewish, sometime of sondry colours: all which betoken crude humours and raw iuyce to beare rule and sway in the body, eyther of phlegme, glasselike & toughe, or of some other sort, or els many rotte humours clamped vp in the body, which by outward tokēs and signes bewray & shew themselues what they be, and what they signifie.

Tuend. val. lib. 4.

Affectes of the minde chaunge the colour of the face and body.

They therefore that be of a hoate and moyst cō-
stitution, and haue great store of blonde wythin
them, are of a purple and ruddy colour, softe,
warme and smooth skinned: comely of stature, &
of reasonable feacture, fleshy bodyed, and a litle
rough, aburne heyred, red or yealowe Bearded,
and comely bushed: of which feacture, plyght &
bodely shape the Scripture witnesseth that Da-
1.Reg.16. uid was: who being (after that Saule was cast of
and reiected) appoynted King, and annoynted by
Samuel, was of a brownysh Complexiō, excelēt
beauty, wel fauoured in sight, and of countenaūce
very cheerefull and amyable. Such a comely
grace and Princely shape, was to be seene in the
Philip king of Spayne most victorious Prynce Philip king of Spayne
and soueregne Ruler of all the lowe Countries,
his Grace being heere with vs the last yeare at
Zierckzey outwardely arguynge in hym a moste
myld nature & a minde most vertuously disposed.

There bee yet many other notes, marckes, and
tokēs appertayning to this constitucion, wherby
a man may not alwayes safely trust vnto as in-
fallible, because they suffer alteration and chaūge
by age, and yeares, yea almost in euery moment
of tyme: but yet so, that by them appeareth al-
wayes certayne and vndoubted tokens, that the
state of the same body afore tyme hath beene and
was in this right good case, plight & constitucion
albeit now altered or perhaps clene decayed. For
as greate huige and sumptuous houses, beyng
faln

faine downe and decayed, shew euidently by the ruines and delapidations therof, of what hugenes and magnificence they earst were, how curious and buysy the frame was, howe skilful and industrious the Architect and workeman was: so in a lawdable state, Constitution and habite of bodye, which is decayed and faded from his former disposition, there appeare certayne reliques, notes, & tokens of the good temperamẽt that afore time was in the same. Albeit somtime through greeuous sicknes, or by some great misfortune and outward calamity, mans nature is so frushed and damped, that al the vigour of the body, all the beauty, comlines, and shape therof is nipped and cleane abolished, like a goodly fair building that is eyther by tempest shaken & battered, or by misfortune of fyre vtterly burnt and wasted. Thus feare, astonment, sodayne affrighting, the dreade of daungers, or death sodaynly threatned, do so wast and destroy the powers forme, shape and beauty, and so cleane altereth some men from that they were afore, as thoughe they had neuer bene the same.

A straunge example of a yongman, sodainly become gray headed.

Wherof there happeneth in our tyme a notable and straunge example in a young Gentlemã of noble byrthe and Parentage. Who in the Court of the late emperour Charles the v. farre ouershoting himselfe, without regarde of duty, reuerence, or reuerence of the place, had carnally defloured a certayn young Gentlewoman, whom he loued exceedingly: which fact to be perpetra-

led vpon the bodyes of yonge Ladyes, and noble virgins, is accompted a thinge most haynous, & punishable by death, yea although no force be offered to the damosell: and although by secret cõsent and apparant likelyhoods she greatly seeme not to reiect an amorous suite to her, in such sort tendered. This Gẽtleman therfore was cõmitted to prison, lookyng the nexte day folowynge to be executed & put to death. For this is narowly loked vnto, ỹ none presuming or daring to cõmyt any such villany, or to distein the Honour of the prynces Court wᵗ such lewd & filthy pollution, shal escape scotfre or go away vnpunished, according to the greatnes of those his wilful & libidinous demerites. Languishyng all ỹ nighte in great perplexity, griefe, agony & sorow, & all the while conceyuing inwardly in mind, the terrour & dread of death so neare approchig, he was so altered and chaunged, that at his arreingment the next day, none of his owne familiar acquaintãce neyther yet the Emperour himselfe could know him. So much had the horrour of death & the despayre of any pardon wᵗin few houres pallified his colour, and altered the state of his former cõstitution. Al his beauty, comely shape & fresh cõplexion was (as it were) so faded and exiled, his face so incredibly disknowledged, his colour (of fresh & cleare) turned into wan, swarty, & deathlike, his countenaunce to behold, loathsome & vgly, his head couered ouer with gray heyres, (for vnmeete for those yeres) his beard sluttish, drive

ling

ling & filthy, wᵗ spattering sneuel deformed. The Emperour carnestly fixing his eye vpon him & suspecting him not to be the selfe same mā which had committed the fact, mistrusted that some other person had bene put in his place: whereupon he commaunded present search to be made & ỹ matter to be throughly boulted out, whether it were the selfe same party or no, and whether his hoare heyres and gray beard, were coūterfaited by some confectioned ointments (artificially for the nonce coloured) or no. But the matter beyng found true and plaine, and no deceipt nor coloured collusion therein vsed: his Maiestye was at the sight therof so astonned: that his former resolution and purpose to haue the saide Gentleman punished, was now tourned into compassiō ouer his pytiful case; and iudging him to haue alreadye suffered punishment sufficient, pardoned him hys yre and remitted his offence. One sodainly grayheaded.

The honourable, Nicholas Michault of Indevelda, a Gentleman in great fauour wyth hygh Pryuces, & of all Noblemen worthily esteemed, demaunding of mee on a tyme, sitting at the table: the cause of thys so straunge and sodayne chaunge: I aunswered, that ỹ very cause thereof proceeded of nothing els then of his extreme feare, and vehement thinking vpon that daūger wherewyth he saw himselfe distressed: the remēbraunce and cogitation wherof searched the very innermost Sēses in his body. For that trouble & affection so nearely touched him & so greeuously perplexed his mīd, ỹ al vital heat & spirit

was in him in a maner vtterly extinct, whereby each part of the body, streghtwayes altered and chaũged from the fresh and comely colour which they had before into an vgly & vnsightlye habite: in so much that the rotes of the hayres (which by the vaprous humidity that lieth within the skin be nourished and preserued fresh in colour) whẽ the same humidity fayleth, and in place thereof a cold and drye quality reigneth, do drye vp and cleane lose their former natiue complexion & coloure: euen as grasse (wanting the moystnes of ẏ earth to comfort it) cãnot but wither and parch away. For euen as the leaues of Trees, and the braunches of greene (vynes seruynge to defende the grapes frõ the iniury of weather) are by extremity of heate, hayle, rayne, & Northrẽ blastes (which sometyme blusterously blow in the Sõmer season) altered from a pleasant greene verdure into a yealowish tawny coloure: So likewyse the natural complexion, lustines and shape of the body, drowpeth and decayeth, & the hayres (which of themselues are no parte of the bodye but an appentise, superfluitye, and ornament to the body) lackyng the strength and humiditye, ẏ nourisheth them, become hoary and graye longe before their due tyme: which thing wee see commonly happen to all those that spend theyr tyme in the warres, or in daungerous trauels on the Sea, or which be much troubled and visited wẽ sicknesse, wherein is a certayne ymagination of

Why some men euen sodainly are chaunged in Complexion and colour.

very

very death in their myndes. For they remember and looke for nothing els, they thinke vpon nothing so much when they stand in battayle aray, ready at the sound of the trumpet to ioyne with the Ennemy, and to try it out by dent of sword: but eyther there presentlye to slaye or bee slayne, makinge accompte thence neuer to escape alyue vnlesse peraduenture they be such, as with long custome haue so hardened & enured their mindes in many lyke daungerous bruntes, that the neyther feare death nor care for daunger. Of which sort we see sondry olde beaten Souldiers, and such as haue bene long and throughly experienced in manye a sharpe storme vpon the raging Sea.

Imagination.

Of such force is a throughly setled ymagination (as by many arguments elswhere I haue declared) that a Woman at the tyme of her conception, stedfastly fixing her imagination vppon any thinge, deryueth & induceth certain markes and tokens thereof into the Infant: which thing is wel ynough known to happen also vnto men, that ardently and earnestly fixe theyr imaginations & thoughtes vppon any thing. And thus did the cōtemplation of Christ nayled on the crosse, imprint certayne strakes, stampes, and markes vppon the handes and feete of S. Frauncis, if (at leastwyse his religious sectaryes, fautours, and followers deserue herein any credite) for ẏ images & picturs in his name & resemblaunce made and enthronized in churches, holding his hands

stretched

stretched out and open, are carued of such fashion, and shew him to haue ben such a one.

In what perplexity, distresse, agony and feare our Sauiour Christ was, euen by this to euery man euidently appeareth, that, he fixing his mind vppon the instant daunger wherein he presently stoode, and as it were before his eyes beholding his death now imminent and at hand, the sweat trickeled downe his body to ỹ ground like drops of bloud. For the terrour and feare of Death, deepely sinking into a mãs imagination, is far more greeuous & terrible then death it selfe: for many haue their Senses so astonyed & benummed, ỹ death happeneth vnto them wout any feling of paine at all, as they ỹ dye of ỹ Apoplexie or drowsie Euill, or such as fall into traunces, whom the beholders cannot perceiue to feele any maner of payne, but to syncke downe, falling (as it were) into a sleepe or slumber.

Luke. 22.

Feare of death more terrible thẽ death it self.

Who dye in maner with out payne.

And thus, in daungerous aduẽtures and perilles hazarded by Sea and lande (which to the eyes and mynd repreſẽt a very Image of death) there is no man but feeleth in himselfe motions of feare, and looketh pale vpon the matter, for ỹ his bloud at the sight of such dreadful extremytie, recuyleth and fleeth into the innermost parts of his body. For when as all the parts of the body be forsaken of their vitall iuyce, there is none of them that throughly and well executeth hys right function and office: the feete stagger and stumble, the eyes dazzel, the lustinesse of the mind

The cause of fearefulnes when a man is in daũger.

drowse

browpeth and is dulled, the cheekes seeme flaggy and hanging downe, the tongue stammering and the teeth gnashing and whetting.

His hayres for feare stand staring vp, his tongue is tyed fast. Lib. 3. Aeneid.

There is no man (be he neuer of so constant and stout a heart) but is at one sodayne chaunce or other appaulled, & therwith shrinketh in courage: but yet so, that straightwayes abandoning feare, and ankoring his firme trust vppon God, he eftsones recouereth his courage, and banishing dastardly feare, remayneth constant & vnterryfyed: And if ỹ case so stand that those imminent daungers be not conuentently to bee auoyded, couragiously and stoutly obiecteth himself to the push of any hazards, with vnappaulled stomack going throughstitch wyth his purpose. A wyseman sometime is put in feare

Therefore, there is no creature liuing by breath, vnto whom death is not dreadfull and terrible, because it bringeth destructiõ and vtter dissolution vnto all: vnlesse onely to such whose myndes be stupefyed and their senses blunted and vnperfecte: as, olde decripite persons, yong Infantes, fooles, Madmen and Rauers, which haue no remembraunce or cogitatiõ of any thing that is fearefull and formydable, neyther feele anye payne and griefe, as others, whose brayne is fyrme and sounde, and theyr Inymall Astonishmẽt of mind taketh away the feeling of paine.

faculty

faculty perfect do: but specially (as I sayde before) they that are oppressed with the Lethargie, Apoplexie or in traunces, and sowninges which do (as it were) by litle & litle, cloase their eyes, & seeme as though they fell into a gentle slumber wythout feling any paine at all.

The effecte of this my ouerlōg discourse tēdeth to this end that although there be in the body of man many goodlye furnitures, and in the mynde sondry exelent ornaments, yet notwithstanding, the life of man is subiect euerye where and in al places to inuumerable casualtyes, mishaps and inconueniences, and is on ech syde beset and torne in peces with such a number of miseryes and byreckninges, as euery way weaken and appayre the perfect vigoure and lustye state thereof. But if no mischaunce or harme assalt the same, it maye in good case & temper manye yeares continue: as by frugality, holesome diet, & orderly qualificatiq of all affections: in somuch that euen til the yeares of decrepicy ther do appeare the tokens and markes of a righte good Constitution aud habite: which thinge is manifestly to be seene by some that in Old age are as lusty, and haue theyr wittes as fresh and youthlike, and their bodyes not so barreine, vnactiue & fruitles, as many young men haue.

Now, forasmuch as the lusty a and full growen age of Adolescencye, doth consist in a temperament of hoate and moyst, continuing in a maner for the most part in a moderate mean of equability,

tity, and perfourming all his actions thoroughly and inculpably; so also as touching the maner & order of Sleepe, it keepeth such stinte and measure as is not greatly to be myslyked. For theyr Sleepe is quiet and nothinge troublesome, nor disturbed wyth any distemperaunce nor nyghtly vanityes. For the brayne is moystened and refreshed wyth a sweete pleasaunt vapour, so that the mynd thereby is not troubled with any maner of absurd annoyaūces, but only the labours, exercyses and deuyses of the day, and the needefull cares for the daily mayntenaūce of this life: the perfourmaunce wherefor resteth and appertayneth for the day to accomplyshe.

These doth the mynde imaginatyue parte of man deuyse and study vppon, toward morning, after a man hath slept his dead or sounde sleepe: which is so quietly done, that therein is no phantasticall dreaming. And if the mynde and spirite do then reuolue and debate in dreame any other straunge or vnaccustomed thing, then onely such as falleth out for the day to consider vppon; the same (certes) signifieth aboundaunce of ill humours to be festered wythin the body, causinge the troubled spyrites to sende many confused imaginations and vayne foolish visions vp into the chiefe Castle of the mynde: and of such fond dreames to interpret, or prognosticate any event or happe of future thinges to depend, or rashly to gather any signification or meaninge, is childyshe, vayne, wycked, and superstitious, as the Scrip-

euit.19.
eut.13.

Scripture plainly & flatly witnesseth. Notwithstanding sometimes dreames (such I meane as are sent by heauenly suggestion) happē not without some diuination and infallible presage or foresight of things to come. For our heauenly father vseth now and then to admonish and awake our drowsy myndes and retchlesse natures, laying before vs in visions and dreames somwhile good and holesome, sometime ill and lamentable happes, thereby to try, whether yet at length wee will be obeysaunt to his admonitions or shrinck aside and refuse the lore of his prescriptions and commaundemēts. For many being hoodwinked and bewitched with the trifling doctrin and friuolous traditions of mans inuention, reiecte and forsake the pure and cleare fountaine that perpetually yeldeth most aboūdant flore of the euerlasting water of lyfe, and seeke after ryuers that are dryed vp (and as Hierimie termeth it) digge to themselues Cesternes and broken pits that can hold no licour or drop of holesome doctrine. That worthy constant, and throughlye tryed Sowldiour Iob, bemoaneth his owne case, affirming that in the night season hee was sore disquieted with troublesome dreames and dreadfull vysions. For the nature & office of Sleepe, being nothing else then a mitigation of labours & a quiet surceassing (for the time) frō toyle, and a refreshing of the body, with the busy cares and dealings of the day before wearied: from these cares & troubles, did not his Sleepe in the night

Dreames sometime sent from God.

Cap. 2.

Cap. 7.

To what vse and purpose sleepe serueth.

vtterly

disburden and ease him, but rather encreased & doubled the same: that his mynde still remaining terrified with dredful dreames and apparitiõs. For thus doth he reason with himselfe, and these complaints doth he vtter in that his worthy dialogue or rather Tragicomical discourse: If I thincke to my selfe, that my bedde shal comforte mee and mitigate my griefe, and that I shal haue some ease and refreshing vpon my couch, then troublest thou me vvith dreames and makest me afrayd through visions, insomuch that I vvyshe for death, to come and make an end of al my sorrovves.

As touching the inward notes of thys complexioned body and his inclination of mynd (for a man ought in ech point and respect throughly to be viewed and considered) a hoate and moyst quality incident to bloud, produceth in men diuerse natures, and according to the more or lesse mixture of other humours, frameth in them sondry maners and diuers dispositions. They that be meere Sanguine, and haue none or very little Melancholy or Choler wixed therwith (as most nearely approching to the nature and Sense of brute beasts (are commõly doltes and fooles, or at least, not greatly cumbred with much witte. For sythẽs (as Galene saith) sharpnes & finenes of wit cõmeth of Choler, Constãcy and stedfastnes of Melancholy, & Phlegme to the framyng and disposing of the maners, helpeth nothynge neyther standeth in any steede: it remayneth then

The vertue and force of bloud as touching the framing of the inward disposition & maners of the minde.

Persõs mere Sanguine, for the most part starcke fooles.

Comment. 1. de nat. human.

that simplicity & foolishnes proceedeth of blood. Thus are yong Cattell (which in comparison of the elder ones, haue great store of Blood) for ỹ most part (as wee see) foolyshe, sotlyke and bet-tleheaded: as Kyddes, Calues, yong Sheepe, Lambes, yong wyeld Kidds or Roebucks, yong Kyttons, and the yong of all other dūme Creatures beside: and amonge Men, the neerer that any one approcheth to the nature of bruite Beasts, the more lyke vnto them in maners and conditions is hee. Which thing any that is but meanely skilled in Natures workes, may easely iudge and discerne, euen by certayne significations of theyr eyes and countenaunce: ech of which is as a glasse wherein to behold, and whereby to discouer the inward affections of the mynde.

In many men there is a great resemblaunce & affinity in nature wyth other Beastes, and the further that these digresse from the purity of tēperament, the lesse sway in them beareth Reason, Iudgement, Vnderstanding, willingnes to do good, Wisedome, and discretion: to be short, they are partakers of al those things that are cōmon to Beastes.

And thus, there bee many whych eyther for lack of good educatiō, or through this depraua-tiō of Nature, degenerate into beastes, and in al their actiōs in one poynct or other, resemble thē in conditions. Many, lyke Woules are blood-suckers, extortioners & rauēners: Many lyke

Man a Wolfe.

Lyons,

Lyons: fierce, cruell, outragious & terrible, lying in wayte to sheede bloud, and hunting theyr brother to death. As the Price vvil, so saith the Iudge Likewyse sayth Ezechiel: Iehoakim is become a Lyō, vvhich hath learned to spoile & deuour folk, to make Widovvs, destroy their houses, & make their Cities desert. Some be as toying, gesturous, and cōuterfeicting of any thinge by imitacion as Apes. Some Foxlyke, are subtle, wyly, deceiptfull, and crafty to entrappe and catche the innocent at aduauntage. And in lyke sorte, there be others, which resembling the nature and conditions of other beastes, and degenerating from theyr integrity and excellency humayne, eyther degenerate quite into Beasts, or at least become much lyke vnto them. As for Children & yonge Striplinges aboute 14. or 15. yeares of age or vnder, by reason that theyr bloud is pure and ful of swelling spyrit, are stil styrring, quick, nymble, actiue, wantō, vnmodest, malapert, saucy, proud, wythout wit, and much gieuen to toying and playing: for wee see them as wanton as Calues, that is to say, in mowyng w̄ theyr mouthes, in voyce, gesture, becks, clapping of hands, light songes, vayne ioyfulnes where there is no cause, immoderate myrth, disordered fisking vp & downe, and vncertayne motion & gate: all which do signify a shuttle waueryng nature, & a mynde subiect to great mutability and vncōstancy, proceding and caused of the boyling of theyr bloude wythin them, which boyleth vp, & as it were see-

Mic. ca. 7.
Man a Lyon
Cap. 19.

Mā an Ape.

Man a Foxe.

Children quicke, stirring and playing, an the cause why.

Boyling of bloud in youth like to [illegible]inge of new wine in the Tūne.

theth in thyr Veynes, euen as newe Wyne, Ale, or Beere spurgeth and worketh in the Tunne.

Hereuppon the Netherlanders & Low duchmen, haue deuised certayne prouerbiall termes, wherewith they are wont cōmonly to quip those yonge princockes and lusty gallants whom they see ouerioyed or toofarre gone in wanton iolity, making themselues as ridiculous and iestinge stockes to the whole company. Neyther are they incited to these immoderate pleasures throughe reason or any well stayed discretion, but by impotency of mynde and wilfull affection, digressing and swaruing from modesty, temperaunce & moderation: the lack whereof gogleth theyr vnstayed heades, and carieth them into many inordinate pranckes of childishe insolency. They also bewray theyr owne vnconstancy and vnstayed myndes by much shaking of their heades, & continuall playinge and toying with theyr handes & feete, insomuch that some accompt them no better then starke mad, or persons distract of their right wittes. Neyther doe they find themselues occupyed in any earnest matter ẏ is to any good purpose, neither shew they forth eyther in words or deedes any piece of wisedome, but vndecently for theyr age, & lasciuiously retourne vnto theyr boyishnes agayne, whereas meeter it were in respecte of theyr time passed, nowe to fall to some thryft, and to frame theyr lyfe after the prescription of some good order.

Here-

Hereuppon doe wee vse a prouerbiall similitude taken of the nature and conditions of yong Calues, which in the Springe tyme of the yeare (in the greene pastures, when theyr Bellyes be full) skip and leape vp and downe, wantonly and toyingly skiping and iumpinge, nowe this way, nowe that way, nowe rounde aboute, one whyle rayling themselues vpon the foreferte, an other whyle vpon the hinder Legges: whose maners & fashions, such yong youthes as in their daily order of Lyfe doe imitate and resemble, are sayd in latine viculari, which is, to ber as wanton and toying as a yonge Calfe: or not to haue shedde all theyr Calues teeth: or that theyr Jawes ytche with Caluishe wantonnes:

The Booke of Wisedome (fathered and ascribed vnto Salomon) sayth: *Spuria vitulamina nō agent radices altas, nec stabile fundamentum collocabunt*: Bastarde Slippes shal take no deepe rootes nor lay any fast foundation. Sapien. 4.

By these Phrases of speach, wee meane ỳ wilfull and vnruly age, which lacketh ripenes and discreeton, and (as wee say) hath not sowed all theyr wyeld Oates, but as yet remayne without eyther forecast or consideration of any thing that may afterwarde turne them to benefit, playe the wanton yonkers, and wilfull Carrawayes. Being therfore ỳ Adolescency and youthful age

consisteth in a constitution of hoate and moyst, & is fuller of blonde then any other: it is to thys place therefore namely and specially to be referred. Neyther can any plight or Complexion of the body more aptly be applied vnto it, then this for all the qualities, fashions and marks of thys Age and State, agree thereunto. Which thing I see was well obserued by Horace in his description of the Nature & inclination of youthfull Age, where he sayth:

115.

In Art. Poet.

A youthfull beardlesse Strypling, voyde
and free from Tutours checke,
With Horse and Hound doth raunge the fields,
and braue himselfe doth decke.
To vyce he pliant is as vvaxe:
to them that vvishe him vvell
And vvarne hym for his ovvne auayle,
rough, churlish, sharp, and fell.
A slender Husband for himselfe,
a vvaster of his gold,
High mynded, rash he, presumptuous,
in loue soone hoat, soone cold.

Lewd and ill disposed Counsellours do youth much harme

And if they happen to lyncke themselues in company wyth any lewde Counsellours (as in thys slyppery and daungerous Age commonly is seene) their fickle heades, & flingbrayned wits be easely allured and drawen into follye, and to pursue that way wherch is worste. For beinge now in their most wilfull age, and standing vp-

pon the most doubtful and daungerous point of al, betwene vertue and vyce, lacking experience, and voyd of all good aduyse and counsell & misled by the peuish allurementes of their associats, they runne for the most part headlong vnto that which they see the common multitude embrace, & are ready to fyde into that trade of lyfe which of all other is worst and most pernicious.

Grene heads in greatest daunger are,
in doubtful choyse they stand,
And hang in ballance of deuyse
yvhat trade to take in hande.

But if (in lieu of these) they harken & geue good eare to the holesome admonitions of some faythful and vertuous Tutour, and by his prescription frame the order of their life and conuersation in their tender yeares (for in this age is stuffe, matter, and towardnes both good and excellent, if good education do polishe, and a skilful workeman haue it in handling) no doubt they are to be brought to much goodnes. For such is the force & power of bloud in mans body, specially when through accesse of age, it groweth to heate, & daily more and more increaseth in vitall spirite, that it causeth a promptnes of mynde, quicknesse in deuyse, and sharpnes in practise, which by daily vse & exercise attayneth in thende to wisedome, knowledge & experience of many things. And thus by the benefyte of na-

Good counsell and vertuous education bringeth youthe to goodnes.

Bloud vseth the helpe of other humours in framing the manners.

ture and good bringig vp, it is brought to passe that they be garnished with many excellēt gifts of the mynd, and through a readye vtterance in the discourse of matters, be to theire Countrey a greate stay and ornament.

Difference betweene Sanguine & Cholericke

And althoughe hoate and drye natured men (which are the Cholerique) be right well furnished and skilful in perfecte vtterance, vehemēce of speach, and readines of tounge: yet is there not in them suche waighte of wordes and pithinesse of Sentences, neyther can they so well rule theyr owne affections, because in their reasoninges and discourses they be very earnest and hastye. And this in such persons is not only by the pronunciation of their wordes, but also by their swift gate and hasty pace, easy to bee perceyued.

Cholerick persōs great flouters.

This difference also is betweene them, that the Cholericke are bitter taunters, dry bobbers nypping gybers, and skornefull mockers of others, but the Sanguine nothing giuen that way, medle not at all with such dogge eloquēce neyther vse to hit men ouer the thummes with any suche figuratiue flouts, wherat manye men are commonlye as Heynouslye offended, and take the matter in as greate snuffe, as they woulde, to bee crowned with a Pyssebolle: but they bee pleasaunte and curteous natured,

Sanguine curteous & mild natured.

merye

wythout scurrility, and ciuill without filthy rybauldry, behauing themselues orderly in all companies, cumbersom and odious to none, but delightfull and welcome to all.

But if it happen that Bloud bee alayed or myngled with other Humours, and by course of Age to become hoate, as namely if it bee mixed with yelow Choler, wherewith the Humours are stixred vp, to participate wyth any other Humoure whatsoeuer: It is seene, that as the mixture is, so the manners, disposytion, delyghte, trade and inclynation of man, falleth oute accordynglye. As thus, suppose a Body chyefly to consiste of these three, Bloud Choler, and Melancholye, wheeeof two parts to bee Bloude, and the other thyrd parte to bee Choler and Melancholye equallye proportioned: Of these three, thus mixed together, proceedeth such a Complexion and bodelye habite, as produceth sundry motions, affectiõs, and inclinations of the mynde, and which doth inwardly dispose, fashion and frame theyr Natures and dispositions (yea before they breake oute into woordes) enhablyng them fitie and meete to discharge and execute the parte of any personne, that wee eyther of our selues take in hande, or which by nature and publike function is to vs assigned.

Inclinatiõ of nature.

Best proportion & measure of blod to other humors.

First

Horat. in Art. Poet.

First Nature frames vs apt and meete
to euery kind of chaunce:
Sometimes she helpes, sometymes vvith ire
our hartes doth vvound and launce.
Sometimes vvith thought to throvve vs dovvne,
vvith griefe and dule amayne.
Then aftervvard the tounge declares
the myndes deuyses playne.

And as we se, Nature in producing hearbes and floures, and painting them out in braue attyre and colours to shew forth a most excellente and inimitable workemanship, e rightes gallantly to set the same out to the gasing viewe of eche greedy eye, clad with many, and the same most pleasurable differences of goodly verdure, some light and entermedled with whytishe, some of a sad or darke grene, some wattrish, blunket, gray, grassy, hoary and Leeke coloured, wherof euery one hath their proper vertues, and peculier effectes: So lykewyse Blonde beynge myngled with humours of other quality, conceyueth other force and other coloure, and yet (nathles) not quite bereft and depriued of a Bloudy or Sanguine coloure, in so much that it pearceth into the very innermost corners of the mynd, incensing to sondry actions. And although the Planetes and Starres, stretch ouer their influence and extend their force mightely vppon these lower bodyes: yet is it the Humours and Elementes

mental qualitpes which do conſtitute the complexion of humayne body, and cauſe diuers ſoꝛts and ſoudꝛy differences of natures and maners.

And in this ſoꝛt doth this conſtitution whereof we nowſpeake, bꝛeede and bꝛing foꝛth into the Theatre of this woꝛld, ſome that be ſtout bꝛaggers, and ſhameles oꝛaters, ſome Paraſites and Clawbackes, ſome Dolters & cockſcombs, ſome ſelfpleaſers, which thinke moꝛe of themſelues, then all the reſt of the towne beſyde doth, ſome Mynſtrelles and pypers, ſome graceles Ruffians and Spendalles, ꝛyatouſly waſting and conſuming their patrimonye. Some Diceꝛs, and Gamſters, ſome trencher frendes and Coſeners, ſome Counterfayters, Scoffers, Tombleꝛs and Geſturers, ſome Jugleꝛs, and Legier du maine playeꝛs with a great rabblemente of other lewde Lubbꝛs of other ſoꝛts beſyde.

Humours more force then the Planets.

A rabling route of ydle loutes
conſuming grayne and corne
Deuoyd of thrift, cyphers to fill
vp roume and tale forlorne:
Right vvoers of Penelope,
ſtarke verlettes flatteryng mates,
And bellygoddes addict tomuch
to cheere and daynty cates.
VVho loue to ſnort in bedde til none,
and heare the minſtrells play
On vvarbling harpes to baniſhe dumpes
and chaſe all care avvay.

Hora. lib. 1. Epiſt. 2?

For ſithens they neither obſerue ſtay, nor moderation in their liues and conuerſation, neither frame to liue in anye good and laudable order, but loiter and haunt the company of wilfull and lewdly diſpoſed perſons, it cõmeth to paſſe that in maners they proue ſtarke naught and graceleſſe and by meanes of the heate and abundance of bloud, prone and prompt to purſue the intycementes of all ſenſual luſtes and vnhyrdled affection, reputing the chiefeſt felicity to conſiſt in pleaſure. And of this ſorte are all Riotours all Banqueters and diſſolute lecherers, whoſe whole care, induſtrye and delyte, night and day is to drowne themſelues in the gulph of Senſuality and Wellychere. They liue (as the Prouerbe is) a Minſtrelles life, that is to ſay nicely, ydly, and altogeather in a manner vppon other mẽs coſt, for that they kept neither ho, nor meaſure in their affections, but wholy addicte themſelues to ingluuious exceſſe, vnſeaſonable watching, and immoderat luſt of carnal venerie, therfore their bodyes lye open to al ſuch diſeaſes and Sickneſ, as cõſiſt in the fulnes of humours namely, the Squinzy, and ſwelling of the tawes, Inflamations of the kernels of the mouth, and the Vuula, ſwelling of the fundement, Pyles, Hemeroydes, bleedinge at the Noſe, Pleuriſye, Stitches, Inflammation of the Lunges and many other: for all theſe, it ſhalbe moſt expedient to be let bloude. To this number is alſo to be added the ague Ephemera or Diaria, ſo named be-

Bloud eggeth a man to riot and wilfulnes.

because cõmonly it is of no longer thẽ one daies continuence, albeit sometime it lasteth till the fourth day: and hereunto is to be referred the Sweating Sickenesse (which because it began first in England is called the English Sweate) the Accident of which disease is sowning & greuous paine at the heart, ioyned with a byting at the Stomack, whereby a man is no lesse pained then if the heart it selfe (being the fountaine of life) should through any contagious ayre, be infected and oppressed: As by proofe it fel out in the Moneth of September 1529. at what time all the low Countreyes were in a manner generally visited with this contagious Sweat, and pestilent Ephemera, proceeding of corruption of the Ayre, wherewith so many as were infected were brought into great terrour, trembling and sowning through feeblenes of mynde and pawting: they heart labouring & beating within thẽ extremely. During which infectious time of visitation, there happened an other mischiefe and inconuenyence which made the matter a greate deale more lamentable: For certaine ignorants Empyrykes contrary to the Rules of Arte, and without taking any regard or cõsideration to the strength and powers of nature, violently kepte their Patients, sweating the space of xii. houres whereby many by extreme heat, ouercome, were & their bolsters & many bedclothes styfled vp.

Ephemera or Diaria.

The English Sweate a kinde of the Ague Ephemera.

When the Sweating sickines first began in Belgia

Blinde Byards.

Seing now that corruption of the Ayre is the cause of this greuous maladie or Ephemerall

Ague.

Ague and that the Symptoms or accident therof (which euen attendeth and wayteth vppon it lyke as the shadowe on the bodye) is grieuous paine at the hart and sowning, so is the sweate it selfe the Crisis therof, whereby Nature beynge strong dispelleth and sendeth out moist fulsome fumes & stinking humours, and consequentlye banisheth the disease: it must therfore at any hād be moderate and not aboue the space of foure or fyue houres at the most, accordinge to the imbecillity & strength of nature. For tomuch, cleane throweth downe all the strength, and vtterly destroyeth the vitall spirites.

In what sort to sweat and how longe.

Now, why this disease is tearmed by ỹ name of the English sweate, I suppose grew hereupon, for that the people of that country bee often therwith attached, partly through their curious and daynty fare and great abundence of meates wherwith they cram themselues very inglouiously, euen as the Germaynes, and Netherlanders do with drynke: and partly which I noted at my late beyng in that realme, aboute the tyme of Midsomer, by reason that the ayre with thē is troubled, cloudy and many times with foggy dampes ouercast, wherby is engēdred the cause and originall both inwardly and outwardlye of this disease: the vehemēcy whereof, bringeth thē into a bloudy sweatig wherin they must wrestle a strife as with a most fierce and strōg ennemy, and which they must endeuour with al might to supplant, hereupon happen Traūces and sowninges

Englishmen subiect aboue other Countryes to the sweating sickenesse.

hynges thzough feeblenesse of body and mynde, fayntyng and dzowpyng of the spyrites, decay of powers, stopping of the pipes and voyce, and lits almost thereby cleane yelded vppe, and the party brought euen vnto deathes dooze.

Foz this Countrey people (not able to abyde any great trauayle and labour, as being persõs cockering themselues in much tender nicety and effeminate Lyfe) are very pzocliue and apte to bee thzowen thereby into the languishing extremity of this perillous dysease. It is expedient foz them therefoze to be recomfozted, cherysshed, reuyued and refreshed wyth swete odours, and with the dzynkinge of pure good Wyne. And herevpon commeth it that this Nation peculiarly and almoste dayly vseth to dzynche Malueslay oz Secke, to comfozt & restoze their Stomackes when they be quasy oz surcharged wyth excesse of sundzy curious dishes: which thing I find to haue beene vsed and put in vze by Men of elder time, to helpe such dyscrasies: whose ozder was wyth this wyne, to dziue away, payne at ỹ heart, Stitches, Sowning oz Traũces, Cholick, fretting of the Gutts, and Belly ache. Thus, the Poet Iuuenall trumpeth a certayne myserable Chuffe and niggardly Pinchpeny, foz that, hee denyed to geeue a litle wyne to one of his frends that fell into a sowne oz traunce, thzough feeblenes & toomuch sweating being in great daũger of hys lyfe.

Hee

Iuuen. Sat. 5.

Hee stoares and drincks olde vvyne, long kept;
Euen since the cyuile stryfe
When garboyles and dissension
in Common vvealth vvere ryfe.
Who Snudelike to his frend (vvhose heart
vvas paynd vvith stitch and griefe)
Not one poore draught thereof vvould send,
to ease him vvith reliefe.

They that be of this constitution (ouer & beside these afore rehearsed greeuaunces and discōmodities) are subiect to other Agues no lesse daungerous: wherof one proceedeth of putrefied and rotten bloude, the other without any note or signe of putrefaction is caused of inflammation of bloud. Both these sorts of agewes the Greekes comprehend in this word Synochus, and the Latinistes Continuum, because it is continuall, without geeuing to the Patient any truce or intermission: for whē the fit cōmeth, it leaueth not of, but continueth for many dayes together. And that Age which is hoate and moyst is more subiect to these kinds of Agues then any other, for it quickly conceiueth & taketh putrefaction throughe oppilation, specially in the Spring time of the yeare, when as Humours freshly encrease: & much the sooner if they vse any distemperaūce or leade an ydle and restfull Lyfe wythout ordinary exercise. For when the Pores and spyramēts whereout bloud is wont to haue dissolution & vaporoi-

Hoat and moyst Complexiōs subiect to putrefaction.

vozous expulsion be stopped, the party can not choose, but grow into putrefaction and the vital partes with fulsome corruption to be infected.

For euen as close houses wherinto the wind hath no maner of accesse: and as Garments, fetherbeds and Mattresses, Cushions, Sheetes & Blãkets, Carpets and Counterpoints become mustie and ill sented, vnlesse they be now & then shaken and hanged out in the open Ayre: so likewise doth the body of mã become putrefyed, corrupte, stinking and rotten, if it accustome not it selfe to exercyse and agitation. For by that order and meane, are excrementes euacuated, & al fulsome fumes and exhalatiõs proceding out of them, dissipated.

To keepe themselues therefore the better frõ Sickenes, and to be the lesse open and subiect to Agewes, it shal behoue thẽ, to vse seasonable exercise, (abãdoning al slouth and drowsines (duly obseruing a moderation in meat & drinck, steepe watch, and carnall contunction. And in the beginning of the Spring, it shall be good for them to be let bloud, or by scarifycation to be cupped. But if they be loath or vnwilling after that way to be emptyed, to preuent future daungers, let them take some such purgative medicines, as make the belly soluble, namely Cassia fistula, Syrup. Ros. Laxat: Diaprunum simplex, Syrup. de Epythymo, and Fumitorie, Polypodie, Mercurie, Manna, or honny of the Ayre, and Whaye.

Receiptes Laxatiue & soluble.

And

How exercise is to bee vsed.

And in vsing of exercise this must diligently be taken heede of, that it be not frequented vsed eyther when ỹ parties be replet wyth humours and excrements, after meate, or when their Stomacks be full. For being in eyther of these sorts vsed, it filleth the head full of fumes & vapours (which chiefe Member being distempered and diseased, all the inferiour members likewise suffer griefe and participate discrasy with it) it breedeth Rhewmes, Catarrhes and distillations, it maketh heauy, & bringeth oppilation to the Liuer. For violent motion driueth the meates being vnconcocted into the narrow strits of the veynes, where they stop the passage of the Humours, and make an open way and occasion vnto putrefaction.

The head taketh hurt by the disorder of the inferiour members.

Oppilation of the liuer from whēce it commeth

When any such inconuenience happeneth, our parts be, forthwith to seeke remedy for the same by applying thereto such thinges as are of force to take away and dispatch all those annoyances that sticke in the way, and hinder them from hauing their right courses. Of which sorte (saith Galen) are, the infusion of Wormewoode gentle, steped in Wyne, or Wormewood wyne, called Absynthytes, Succory, and Endyue, Doder, Egrimonie, Rhabarbe, the seedes of Anyse and Fenel, Peache kernelles, bitter Almonds, great Reysons with the kernelles taken out, Oximell simpl. eche of these to bee geeuen before meate, when concoction is perfectly made.

Tuend. Val. 6.

Wormewod holsome for the liuer.

Things putting away oppilation.

The

The same regard and consideration is also to be obserued and kept in doing the carnall act of Generation: for toomuch vse thereof enfeebleth the powers, and through inflammation arysing thereof, engendreth Gout & payne in the Ioynts. For there bee some so wilfull, that without respect at all of concoction or crudity, without any consideration & difference of night or day (quight neglecting the opportunity thereto belōging,) doe greedily desyre, and inordinately hasten (for this tickling lust can brooke no delay) to satisfy and staunche their fleshly mottons in this kynde of pleasure: and in the vse thereof be so insaciable and so farre passe the bounders of moderation & qualification thereof, that they waste and destroy the pyth and synewes of their whole bodies. For carnal Acte taketh away & exhausteth that power of the body which serueth to cōcoct the meate and to conuert the same into Bloud: which if it bee not accordingly accomplished nor syncerely wrought, then falleth it out, that very great store and abundance of excrements & superfluous humours be engendred, which breede and cause innumerable diseases. Albeit to many, this vse of Carnality (vnlesse it be out of all measure) bringeth no hurt at all: for seasonable and tempestiuous cotture ridderh away great store of phlegme, and skowreth away other humours, whych being engendred within a man, damnify and annoy the body and mynde.

Harmes of Venerie & carnall copulation.

Commodity of Venery.

And this thinge is to be obserued & marked in

ronge lustye Damsels and Virgins, which remayne long vnmaried, or which by profession of chastity are wayned and debarred from Wedlocke. For besyde theyr vnruly motions of tickling lust, besyde their secrete flames and burning affections, they bee ill coloured, and nothing pleasantly complexioned, theyr myndes vnsteady and out of quiet frame, by meanes of a naughty vapoure that ascendeth vpward and disturbeth their brayne. And herevpon it is, that sometyme in imagination thinking thēselues to lye wt men, by beholding or touching of them, they be troubled in their sleepe with the nightes mare and the effluxions of seede, wherw they pollute themselues in the night season: Hereuppon commeth trembling and quaking of the hart, by reason of grosse fumes, which inuade the panricle or coffin of the hart, called pericardion, and lye heauely vppon the Body pressing it dowu as though they were night Hegges, or hobgoblins.

Se ede beyng corrupt is cause of muchinconuenience.

Them that be maryed which lawfully maye vse this carnall knowledge with their own wiues and they that dissolutely leade a lecherous life, and runne ryot on whoremunting, are to be admonished and counselled, not to yeelde themselues tomuch thereunto, leaste afterward they bewayle their lamenes and lacke of strength, when as al their vital iuice shalbe cleane gone and exhausted wherof the wyse Solomon geueth to euerye man a righte holesome exhortation and aduertisement, that a man should not geue ouer or enthrall

Moderation of Carnall dealinges

thrall his credite and honour to harlotts, nor to spende and consume his lusty yeares in haunting the company of Whoores, who greedily gape to defeat and spoyle him both of his wealth and strength, as they, that will neuer be satisfyed and glutted, neither with Venus games & coiture, neither wyth rewardes and expences, but remayne still insaciable, and euer crauyng more. Let eche man therefore take herein good heede to himselfe, leaste in the ende when hee is cleane wyped from all hys wealthe and bodely strength, hee mourne, and wyth syghes bewayle his former wylfulnes, and the decaye of his forspent and wearish body.

Prou. 5.

Whores in letherons lust neuer satisfyed, nor in rewards.

Therefore to escape cleare withoute takynge any harme by immoderatly vsing this venerous acte, so much space of time (by Galene his prescription) oughte to bee vsed betweene, that neyther anye resolution bee thereby perceiued and felt, neither lassitude: And agayne, that a man may fele himselfe lighter and lustier, and hauing disburdened and disbalassed himselfe of his prouocatiue superfluous Sperme to fetch his breth the better. Also a conuenient & fytte time aught to be taken, to witte, when the bodye is meanlye constituted, neither to ful nor to empty: of which matter elsewhere wee are to speake more at large.

Art. Medic. 86.

85.

But if any Sanguine complexioned person, (the better to serue God) be delighted in leading

a single and vnmaried lyfe, by profession of chastity: him doe I counsayle and aduise very circumspectly and precisely to consider hys owne state, disposition and nature, whether he be well able to qualefy and kepe vnder, this disordered & vnruly affection or no. For in such a waighty case a man must exacte circumspectly looke about him, and very aduisedly foresee, that hee do not inconsiderately tye himselfe to any profession without iudgemẽt, choyce, and discretion, least his foolish rashnes bryng him afterwardes to repentaunce, when he shall feele himselfe surcharged, and vnable to weild the burden which he hath takẽ vpon him to beare. For the Sperme or Seede of Generation, being a redounding excrement and superfluous Humour (residue and remaynynge of the last aliment, and comming from the vessells of ỹ Testicles, where it is exactly fourmed, and throughly laboured) is employed to begette issue: yea ỹ naturall power & faculty, is desirous to haue this collection of humour to be purged, and by the euacuatinge thereof to bee eased of a troublesome and intollerable cariage, euen as ỹ other parts of the body (for they) partes) desyre to bee disburdened of theyr superfluous excremẽts: to wit, bryne, ordure, spettle, sweat, snewel, spetling, and Phlegme.

Sperme or Seede.

Matth. 19. 1. Cor. 7.

Right good and holesome therefore haue Ie, ner deemed that worthy admonition and counsell of CHRIST in the Gospel, and of the Apostle like wyse, that they which can comprehend this

this matter, and are able to perfourme & kepe it, ſhould remayne chaſt, and ſoyfully embrace the ſame as a heauenly gift: aſſuring themſelues that Gods Diuine aſſiſtaũce in ſo godly a purpoſe, will not fayle them: without which all that man purpoſeth or taketh in hand is fruſtrate & vayne, as beſyde S Paul, the wyſe king Salomon witneſſeth. For it is not to be doubted but a mã may ſubdue and vanquiſh this ſlippery affectiõ (although very hardly) and by liuing a continẽt life, may perfourme his determinate reſolution and vow, ſo it be done and taken in hande, onely vppon zeale and deuotion the better thereby to entende Gods ſeruice, and geue himſelfe to heauenly contemplacions. For they that ber wrapped in many cares, and (ſhaking away frõ them all ſlouth and ydleneſs) do mortifye themſelues and ſpend their time in watching, hunger, ſparekeding, earneſt ſtudy, faſting & prayer, cõtinuall meditation of holy Scripture, and paynful preaching night and day, (wherby this kind of Deuils is caſt out.) they (I ſay) feele not thẽſelues greatly moued in deſyre to this thinge: For why theſe that I meane, do willingly & voluntarily not forcibly and ſuperſtitiouſly betake themſelues to this kind of life: the better thereby to apply their Euangelicall function and more freely to intende the Sacred ſtudy of diuinity.

Sapient. 8

Continency and Chaſtity a ſpeciall gift of God

Matth. 17.

Of a colde and moist Complexiõ, which setteth out and declareth the condition, state and nature of persons Phlegmaticke.

The iij. Chapter.

NExt after the hoate and moist constitution, order requireth to describe and set out the Colde & moyst Temperature, wherein reigneth & aboundeth phlegme: wherof (after bloud) no small portion is diffused into euery parte of the bodye. And this humour draweth somewhat neere to the nature of bloud, and is in affinitye with it, both in respect of essence, and societye of their conceptories. For it is as it were a certayne Bloud vnconcoct, or a rudiment and first beginning of Bloud, yet vnperfect & not exactly laboured: a resemblance shew or paterne, wherof we may wel beholde in Mulle or new Wyne, whyle it is yet hoat, and newly taken & wringed out of the presse. For (as Galene right learnedly noteth) the subtill and ayry part of the Wine (which is the fome or spurging therof) botleth vp to the toppe, and vnderneath, is an vnsauery humour, in relice like to the nature of sweet tisshe water, which being excoct, setled cleansed and fyned from the dregges, obteyneth, and is brought to the nature of pure and good Wine.

Phleme the mayer of Bloud.

The mixture of the Humours compared to wyne.

And

And albeit Phlegme be whytish, and haue no rednes in it at al, yet beyng excoct, and the coldnes therof taken away and subdued by the force and efficacy of heate, it is reduced and brought into a ruddy & fresh coloured licoure. And euen as natural Phlegme (which participateth wt a certayne sweetnes) is throughe heate conuerted and wrought into bloud and red colour: so likewyse bloud in the Dugges or Teates, partly of the nature of the place wher it resteth, and partly of the heate of the heart (nere vnto whom the Pappes are placed) is brought and turned into Milke whyte and gray coloured. For this cause, some (as superstitious & Philosophicall as Pythagoras) abstayned not only from eatyng of flesh, but also from egges and milke, because they reckened and accompted the same no other then liquid flesh, because the one beyng a certain space couered and kept warme by the naturall heate of the Hen sitting thereuppon, will within few dayes bryng forth a chicken: and the other (if the colour were chaunged) they accompted euen very bloud.

Milke of Bloud.

The cause why Pythagoras Scholers would eat no milk

But this semeth to many a thing very straunge and prodigious, that yonge children newlye borne (yea of the male kind) haue Milke in the Nypples of their Dugges, running out eyther of it own accord, or easely with the fingers squised & pressed out: which thing I my selfe vpon a certaine time finding by experiẽce & trial true, enuyted the parties at certaine times to wringe

Milke in the breastes of yong Children.

and

and force it out, least otherwyse it shoulde clotter, congeale and curde togeather into an harde substance. For this Milky licour in children is engendred of the greate and aboundant aliment which at those yssues, nyples & spoutes by nature of the place, and helpe of the Hearte (which is the fountayne & welspring of heate) is conuerted in milke. Now, the Mammiles or dugges (which be the receptacles Mylke) beyng spongy and hollow, and the glãdulous or kernelly flesh within them, bloudlesse and white, do transmute and alter the bloude whiche they receaue, into milke. For euery part of the bodye altereth and chaungeth his nourishment, making it in colour similare, like, and familiar to it selfe.

Kernellie flesh as in the dugges.

And thus the generation of milke & sperme is made of bloud throughly and exactly concocted: and of the nature of those parts wherin they be laboured, become in colour (as wee see) whyte and milkye,

Euery parte of the body hath his seueral vertue

Thus also the Lyeuer being of substance as it were) coagulate bloude, engendreth a ruddye liquide substance: the Lunges causeth a fomye & froothy licour: the commissures or setting together of the toynts, a glewish humour: ẏ tongue spetle: the holow bones produce and bring forth white marow as the ridge bone of the backe & the brayne do, where all thinges are exactly laboured. For in Lambes and other yong cattel the marrow is not whyte but bloudy, euery part therfore of the body worketh his humour like to

it selfe.

it selfe, and transmuteth it into the nature, wherof it selfe is.

No man therfore ought to thinke it absurdly spoken, in saying and affirming Phlegme by the force and faculty of the Liuer to be altered and chaunged into bloude. And this liquide and thinne humour in the Bodyes of all Creatures is to purpose and vse no lesse profitable thē necessary. For beyng conueyed euery way into the veynes, it qualifyeth and allayeth the heate of Bloud a Cholerfinallye it maketh the ioyntes nymble and stirring, keping them from beynge stiffe and lumpish through drynes: and last of all it nourisheth all Phlegmaticke members, and them continueth in lusty state.

The vse and effect of Phlegme.

And although there be commonly no certaine place assigned where phlegme resteth, yet the greatest part is stil in the stomacke or ventricle, wherin the meate is first boiled and altered into a thinne iuyce, or liquide substance. For wee see men that haue surcharged their stomackes in vomyting and perbraking, sometyme to cast vp great abundance of loathsome, clammy, & tough phlegme, or to scowre and euacuate the same through the guttes: those I meane that haue excessiuely and ingluuiouslye surphetted eyther in eating or drinking. Whose heads consequently beyng filled with moystish vapoures, those fumosities strikinge vpwarde as in a Stillatory, grow into a thicke, fylthy, and sneuelly phlegme wherby through coldnes of the brayne the parties

The place where Phlegme, is.

Diseases proceding of Phlegme.

ties becommeth subiect and open to sundry diseases, as the Poze, Murre, Hoarsenes, Tough, and many others, of which sort is the Rheume or distillation of humors from the head, wherewith in the low Countries of Belgia both rich and poore, high and low, in Winter season are much troubled & fynd by experience to be true, & yet they be people commonlye healthye, and as sound as a Bell.

Hora. lib. 1. epist. 1.

In perfect health and throughly sound,
But vvhen that Phlegme doth much abound

In so much that I sometymes am driuen into a wonder, to consider how such abūdance of filthy humours should rest in the head, which nature one while at the mouth, an other whyle at the nose and throte expelleth and purgeth.

The head & Stomacke. the engendrers & conceptacles of Phlegme.

The head therfore and the stomacke (namely & much more then, any of the other parts) are pestered with the excrement of phlegme, specially if a man vse to eate such meates as bee colde & moist, and discontinue exercise, wherby it happeneth that this humour being to crude is very hardlye to bee concocted, and broughte into an holesom iuice profitable & auayleable for ẏ body For it is a certayne vliginous moistishnes and superfluous excremēt, which ought rather to be sent out and purged, that way which nature specially alloweth, and whereby most conueniently

she is wont to exonerate herselfe. For as the original of this inconuenience beginneth first at the Stomacke, and afterward infecteth the head (as we may plainly perceiue & obserue by wine copiously quaffed and swilled, which although it descend downe into the Stomacke, yet doth it assayle and distemper the heade) it standeth vs therfore vpō, carefully to forsee ỹ in those partes as litle of this Phlegmaticke excrement as may be, be engendred: because the harme and inconuenience redoundeth to the generall harme and detriment of the whole body.

The harmes of a body & of a Realme first beginne at the head.

And as it fareth in a Realme or kingdome, in a common wealth, in a ciuill Pollecye, or Corporation, in any honourable housholde or worshipful Family: so likewyse in the Body of man, that disease of all other is most daungerous and ill, which taketh his originall beginninge at the head and principall members. For the harme diffuseth and spreadeth it selfe into al the inferiour partes of the body, & them greatly damnifyeth. As (for more playnnesse) let euery man take an example at anye house which he enioyeth and hath in occupation. For euen as those houses that will hold out neither wind nor weather be very vnholesome to dwel in, and as great backfreny to health: or when the ridges or roofes thereof bee yll tymbred, and (for want of good lookinge too) runneth in ruine and taketh water as often as any rayne falleth: So lyke-

likewyse as long as the heade is distempered & affected with this baggage phlegme and distillinge Humoure, both it, and the reste of the bodye can neuer be in perfect health. For beyng it selfe of a cold and moyst nature, it quickly drinketh vp vapours out of a watrish stomack, and beyng thereby replete with humidity, moistneth likewyse those partes thae be vnder it: yea this distillyng phlegme is as noysome and greuous to it as a brawlinge and scouldinge wife is to a quiet man.

Prou. 19. & 27.

A brawling wife is like the top of a house where through it is euer dropping.

For out of the heade continuallye do humors distill and (lyke soote out of a Chimneye) fall downe into the Throat, Eares, Nose, Eyes, Breast and Lungs: whereupon happen humors & swelling of the eyes, Bleyreydnes, drynes of sight, whizzing and running in the eares, hardnesse of hearyng, and sometyme behind the eares Impostumes, botches and wexkernels, besyde manye sortes moe: for the instrumentes of the Tounge bee affected, the voice hyndered, yea sometyme stopped that a man is not able to vtter out a playne word. The Synewes, pellicles Muscles, Wesantpipe, and veynes of the throat called Iugulares, and the partes that serue to frame the voyce, beyng surcharged with to much Humour (as in dronken persõs is manifestly to be seene) make the toung vnperfect, foltering and stammeryngе, and all the members to reele and staggar theyr words double and not intelligible in so much that at sometimes they be not able to

Diseases proceeding of Rewmes & Catarrhes

speake

speake one plaine worde, nor in sensible termes to declare their owne meaning. And thereby being by nature otherwise vnready and in vtterance staggering, and nowe also throughly whitteled & soaked in Wine, their tongue doubleth, stammereth and fottereth a great deale more: insomuch that they bring out their wordes by stoppes and pauses, like thē that haue the hicket: & such persons cannot speake softly and stilly, because their voyce commōly is stopped and kept back, which maketh them to force out their words ✠ lowder. They must therefore earnestly stryue and accustome themselues roundly and distinctly to deliuer out their wordes, for otherwise their tongue through default and imbecillity, and lacke of stablenesse fayleth them, and furthereth them nothing in their pronounciation: but chatter & babble so obscurrly, that no man can vnderstand any thynge of that they say: For we see them to bee scarce able to vtter euen a few wordes with one streynable tenor and treatable vniformity, but sometime slowly and dreamingly drawyng them out: and sometime powryng out by lumpes the same, as fast as the tongue can rolle.

Dröken mē stammer & double in their speach

stammerers cannot speake softly.

The selfe same thinge which superfluity and distemperaunce of drynke, bryngeth vnto the Haunters thereof, both the distillation of Humours and defluxion of Phlegme, bring to them that be troubled wt the Catarrhe, which (besides these) is accōpanied also with sundry other inconueniences, to euery one of sharpe iudgement well

knowen

knowen and easelye perceyued; For who so is disposed exactlye to syfte and searche oute the very markes and tokens of a Colde and moyste Complexion, shall finde them (throughe abundaunce of that Humour and qualitye) to be sleeppe, lazy, slouthfull, drowsie, heavy, lumpish and nothinge quicke at their busynesse: as they commonlye bee, which mynde nothinge else then gurmandyze and belicheere, and vse seldome exercise.

Nature of persons phlegmatick.

Wee see also amonge Beastes, Fowles, and other Creatures both wield & tame, that such as vse litle or no exercise, but lurke still in hoales and Caues, and be pēt vp, and franked cowpes, are neither so holesome, neyther so fit for man to eate, as others, that are greatly exercysed and vse much styrring. Such waxe (in deede) very fat, and grow bigger bodied (I cannot deny) but the nourishmente whych they geeue to the body, is somewhat vnholsome and excrementall: as amonge fyshes, Eeles and other slippery fyshes that lye still myeringe themselues in mudde, vsing no exercise, styrring or agitation of body.

What beastes, foules, and fishes be holesomest to eate.

A dead Eele floateth not aboue water & why.

And this is the cause why Eeles being deade (contrary to the nature of al other fyshes) floate not aboue water, by reason that they feede vpon muddy and standing water.

But that euery man may throughly and perfectly know the state and cōdition of this Body it must be painted oute in his right colours, and

is to be described by his owne proper indications, markes, and tokens. All they therefore that are of this habite (if their Constitution bee naturall and not accidentally happeninge) are grosse, pursy and fatte bodyed: their stature not so tall as bigge set, and strongly pitched, theyr skinne soft, whyte, and vnhayrie, theyr Muscles and Veynes not appearing but lying inwardly, insomuch that when occasion serueth to bee lette Bloud, the same Veynes doe not apparauntly shewe oute themselues. The hayres of theyr head bee eyther whyte or dusky blacke, or els of the colour of Barly strawe, which will not fall of, nor become balde, till after a longe tyme, but they soone waxe hoary for wante of heate, and imbecillity of the member, which is not of ability to excoct the nutriment, into the vse and cōfines of Hayres.

Notes of a colde and moyst body

For hoarinesse is (as as it were) a certayne refuse vinewed baggage of Phlegme putrefyed, or a fusty dankishnes vnder the skinne, whereof (throughe want of heate) proceedeth hoarinesse and whytenes of the hayres.

Wherof hoary hayres come.

Such a lyke hoary downe, or vinewed mouldines, we see to be in loaues of Bread, and pyes that bee somewhat longe kepte vnspente, and also in Vaulies, Arche Roofes, Syelinges, hoales and Cellers vnder the ground, and other musty, fulsome, darke, fylthy, and stinking places. Theire pysse and Vryne whyte and very litle

Hoarines in meates.

or

or rather nothinge at all ruddy. Their Excrementes and Ordure, thynne and liquide: their Sleepe very sounde, and longer then health requireth, not without store of sundry Dreames, whereby (and not vainly or deceitfully) may bee neerely conjectured and founde out, of what disposition the body is, and what humours therein chiefely reigne. For the causes and original beginnings of these thinges proceede out of the body: which although they bee referrible to outward causes, or to the actiõs and deuises which the minde earnestly conceiueth, deliberateth and forecasteth in the day time; yet is it easy inough for the learned and skilfull Philition to discusse the meaninges, and expounde the euentes thereunto incident.

Dreames shewe and bewray the disposition, state & Cõplexion of the body.

For, as concerning Dreames by diuine motion sent into the mynde of man, (not depending vpon naturall causes) none is able to yeeld any certaine interpretation, without a speciall priuiledge of Heauenly inspiration. Thus, they that be of Cold and moist Complexiõ, in Dreames imagine and thincke themselues dyuinge ouer head and eares in water, or to be in Bathes and Baynes: which straight wayes argueth great store of Phlegme to fall out of the head, into the nape of their Necke, Jawes, vocall Artery, and Lunges. Semblably, if they dreame of Hayle, Snow, Yse, Storme, & Rayne, it betokeneth abũdaunce of Phlegme, sometime thicke and grosse, sometime thynne and liquide.

Naturall dreames interpretable.

Diuine Dreames

Dreames of the Phlegmaticke.

It is

If a man in his Dreame thincke himselfe to bee stifeled and strangled, or his voyce stopped & taken from him, it arguethe him to be subiecte and like ynough shortly to be troubled with ỹ Squinzie, pytuation of speach, murre, or finally eyther the Drowsy sickenesse, or the Apoplexie.

In this sorte (as Galen witnesseth) there was a certayne man, which dreamed that one of hys Legges was turned into a Stone: wh̄ych man within a whyle after, through a colde Humour that fell downe into it, was taken with the Palsey.

Nowe, although too scrupulous and curious obseruation of Dreames bee prohibited, yet is there no charge geeuen to the contrary, but that wee may lawfully search out the meaninges of all such as consist wythin the compasse and reason of thinges naturall, the Author and conseruer whereof is God himselfe: so that wee do the same without any superstitious vanity of Diuination, neyther therein fixinge any assured hope and trust, neyther terrified with any feare of the euentes thereof. Leuit. 19. Deut. 13.

Whensoeuer therefore naturall Dreames doe happen wherein be neyther mockeryes nor illusions of mynde (for all these are banished and put to flight by reposing a firme and constant trust in GOD) they admonithe and put euery man in remembrance to looke wel to his health, and to amoone and decline all such occasions and inconueniences, as may eyther empayre and damnifye

Wee may not rashly credite all Dreames.

health, or enforce any perturbatiõs of Dreames. For the Imaginations and phantasyes which in Sleepe be offered, and seene apparantly in Dreames by nyght when a man is at rest to occurre & busye his mynde, are caused and styrred by bapours & fumes proceeding out of the humours & agitation of the Spyrite Animall: in some of which Dreames and Imaginations, the mynde renueth the memorye and thynketh vppon some busynesse and actions that fall for the daye, some playnely signify the abundaunce of Humours, or els some earnest & greedy desyre to cõpasse somewhat, which wee would very fayne bring to passe.

Hereupon they that are thyrsty, glut themselues and swill vp drincke abundantly, they that be hungry deuoure meate greedily and insaciably. Thus likewise, they whose Genitorres and pryuy partes bee swelled with sloare of excrementall Seede, and spermatike Humour, or in the daye tyme did earnestly fixe their eyes and mynde vppon any beautifull and fayre yonge Woman, doe in their Sleepe thinck themselues to enioye their desyred purpose, and throughe imaginatiue dealinge with her, defile themselues with nyghtlye pollutions. For the Soule (when the body is in sounde Sleepe, and all the outwarde senses at rest) wythdrawinge it selfe into the innerwoste partes of the body, perceyueth, vnderstandeth, & beholdeth those actiõs which the body is to do by day; and looke what things the body desyreth and longeth after, the same doth the Soule enioye as

Pollution & effluction of Seede, how it happeneth.

present by Imagination. Hereuppon, I thinke were these Prouerbs first deuised: *The Dogge dreameth of bread, of raũging in the Fields, & of hunting.* For what things soeuer, a man earnestly and exceedingly desyreth, or hath his minde still running on, the same (being a Sleepe) hee thinketh and dreameth vpon in the night. Canis pane somnians.

Whereunto it is lyke ynough that Esay the Prophette alluded, where hee sheweth that the counsayles and deuyses of the wicked shall come to noughte, and vanyshe away like smoake and as Dreames seene by nyghte: Euen as (sayth hee) a hungry man Dreameth that hee is eatinge, and vvhen hee avvaketh is yet hungrye and emptye: And as a thristy man Dreameth that hee is drinkinge, and vvhen hee avvaketh, is yet faynte and thirsty: Euen so fareth it vvith them that gape, and seeke after innocente Bloude to glutte theyr crueltye therevvith; for they shall mysse theyr purpose lyke them that Dreame, and not obtayne the thynges vvhich they earnestly desyre or thinke themselues sure to compasse and bryng about. Cap. 28. A place of Esay expounded.

Nowe, to satisfy them that are desyrous to know the inwarde notes and tokens of a Colde and moyste Complexion, and Phlegmaticke persons: I will heere by the way set downe the same, & declare of what Nature, condition, maners, conuersation and order of lyfe they bee: Tokens of a colde and moyst complexion.

And take not then the Dog a soul, Master Doctor, as good as you have?

howe beit, there is no cause, whye anye man should hope to finde in them of this constitution and plight, any sparke of excellēt, singuler, & rare gyftes, sith in them appeareth small quicknes of wit, small worthinesse or excellency of mind, smal sharpnes of iudgement & learning, small knowledge or skill in atchieuing and compassinge matters: for that, the same with prudence and wisedome cannot conuenientlye be brought about. For those that are numbred and referred into the order of this Complexion, are persons of no very sharp and exact iudgement or (as the Prouerbe by interpretatiō soūdeth) Emūctę naris, fine witted: as (cōtrarywise) they whose noses bee stuffed with Phlegme & sneuil, are likewise by the Prouerbe tearmed Obesę naris, grosse Witted, applying by Translation, the faulte from the body to the mynde. For as both theyr tallage, taste, smelling, and other obiects of their Senses, bee blunte & grosse: so are they likewyse in mynde & witte, dotish and dull, slouthfull and lumpish: finally neyther by nature, neyther by vse, forecasteful, sharp witted, nor crafty: by reason theyr naturall heate is languishing and feeble, and drowned in moyst quality and colde humour: & therefore also their memory is very fayleable, oblyuious, and nothing at all (in a manner) retentyue: Theyr speach (as likewyse their pulse & maner of gate) slow and soft.

Reason yelded howe these Proverbes, Emūctę naris, & Obesę naris first began.

But this in them specially deserueth commēdation, that they bee gentle and quiet of nature,

not

not greatly addicted to binerous, dalliaunce, not fumish, testy, or soone angred, beynge such as although they be thereto prouoked, wil not lightly chafe and fret, and to be short, not geuen to fraude and subtilty, cogging and foysting, craft, and cousonage, wrangling and quarelling as the Cholericke are. And because commonly they bee assayled with many and sundry diseases, for that they bee geuen to sit still louinge their ease and ydleneſſe: first they are to be iniopned and prescribed a diet that is hoat, whereof in the discourse of the colde complexion and also of the moyste, hath beene spoken aboundantly: and next they are to be persuaded and pricked forwarde to vse themselues to exercise. For sluggishnes and slouth (as witnesseth Celsus) dulleth the body, but laboure and exercise maketh it firme and lusty, the one bringeth Old age before the tyme, and the other maketh Adolescencye and youth to last longe. And therefore stronger motions and exercyses are for these persons more requisite, leaste (otherwyse) the humoure to much encrease and heate quatle & be enfeebled:

Prayse of a phlegmatike person

Phlegmatik persons must vse exercise.

Lib. 1.

Let them therefore vse in the morning to walke abroade, and namelye by hils and steepe places, when they be yet fasting and their stomacks empty, yea it shal not be amisse to vse the same after meate, but these slyrrynges and bodily agitacions must be done with a very soft pace: and those, that be about middaye, swifter and faster (which pre-

cept is expediēt for them that be hoate and moyst to obserue) but yet (as Galen sayth) not so fast and vehemente as they vse, when by occasion of some earneste busines they bee dryuen to make speede and hast. It shall bee good also for them, to continue long fasting, and to vse sparing suppers. For as all they ỳ be in perfect health, may and ought at Supper to feede somewhat largely and (excepte custome be to the contrary) be allowed to eate more fully and liberally: so againe, to them that be of this Complexion, a sparckull and light supper is most fit and agreable: because the brayne shall thereby bee the lesse encumbred & disquieted with fumes and exhalations, in the night ascending and proceedinge out of the Stomacke. For these be they, that engender distillations and Catarrhes, out of whom springeth swarmes of many diseases. And that the same may the better bee auoyded and declyned, I will briefely set downe the differēces of this Phlegmatique Humour, what effect is thereby wrought, and what diseases ensue and grow thereuppon.

Tuend. Val. lib. 5.

The Phlegmatick must vse light suppers.

Foure kinds and effectes of Phlegme.

OF Phlegme there be foure sortes of differences or kindes: Sweete, or (if it be crude) vnsauoury, making mē drowsy and heauy, desyring to Sleepe more then nature requyreth: by reason that the Brayne which is a principall member, and the originall of all the Senses, is moysned and made colde.

Sower

Sower, maketh hungry: For the mouth of the Ventricle or Stomacke, endued with this Humour, is fyred by to an appetite and desyre of meate: Salt, maketh thyrsty and nippeth the Stomacke. Glassy, in toughnesse and coldnesse passinge all the others, bringeth loathsomenesse and abhorring of meate. Gal. de Plenit.

The myldest and least hurtfull of all these, is the Sweete: which (after that concoction is once dispatched) is bettered and turned into the nature of Blonde: which yet (notwithstanding) wanteth not his poyson and malignaunt nature, except all the inconuenience thereof bee throughly by heate excocted. For it maketh loose, softe, and ryfling tumours or blysters, whyte wythout any rednesse, and other whealy breakinge out of Phlegme beside, in the vtter parte of the skinne, as mattry, Skabbes, wheales, pulches, and pimples in Women and yonge folkes, whych sometime breake out and are full of matter and filthy corruption: but it causeth no great ytch nor heat, as the skabbednesse whych commeth of salte Phlegme or abundaunce of Choler doth, whych is endued with a sharpe bytinge and Byzynthe saltnesse. Sweete Phlegme

Sower Phlegme (in quality and effect resembling & like vnto Melancholyke iuyce in cõtinuãce of time gathered into ỹ stomack) is lesse colde then the Glassy, and more colde then the Sweete Phlegme. This doth pricke and byte the Stomacke, & with mordication annoyeth it: for being Sower Phlegme.

endued with a sence most exquisite, it is offended with that humour which is of sharpest qualitye. For the sauour and reysce thereof is so tarte, eigre, and bitter that if it chaunce to be perbraked and cast vp by vomitte (as in Winter and Autumne seasons happeneth) it astonneth and bringeth out of tast, the tongue, & rooste of the mouth, & Chawes, and setteth the teeth on edge, no lesse then Verjuyce, or the iuice of vnrype and sharpe grapes, called of the fyner sort of Phisitiõs Omphacion, and of the common sorte Agresta: in so much that the reysce and tallage thereof will remayne and bee hardly qualeyed, slayd or taken awaye. This kynde of Phlegme setled in the mouth of the stomacke or bentricle, and imparting vnto it, some porcion of his sowrnes and sharpenes, ingendreth an insatiable lusting to meate and (as we say) a doggish appetite, incident commonlye to women with childe about three monthes after their conception, specially if they be with child with a gyrle who beyng in beate feble, and of strength faynt, and quaysy, it chanceth that their natures be not wel able to concoct those Phlegmaticke humours: and thereuppon it is, that they haue such puelinge and squeamish stomackes & be so much troubled with wãbling and belching. For their chiefe desyre and speciall longing beyng for sharpe and sowre thinges: they greatlye therby annoy their vẽtricle, and gather together many ill humours.

Doggishe appetite.

Not women onelye but men also bee subiecte here-

hereunto: for whom the best way is, to vse to eate meates of heating nature, and to drinke wyne of the purest and best sorte. For if this humour should chaunce to putrefy within the body, it then engendreth the Ague Epiala (so called, because they that haue the same, be in body inwardly of greate heate, and outwardly stiffe with extreme Colde:) for this humour beyng enkindled and set on heate, maye well bee likened to greene flame, or as wette woode, which sendeth out nothing but store of thicke moyst smoake, by reason that moystnes letteth and hindereth the heate that it cannot breake out: and they that haue this impediment for the most part haue not only alteration and chaunge in their complexion and coloure, but annoyance and inconuenience also in theire myndes. Epiala

Salt phlegme (which hath some affynitye with Choler is engendred of the commixtion of Choller, or of a saltish or Whaye humidity: or els of Phlegme putrefyed: the sharpnes whereof beynge once enkindled, bringeth not styfnes and colde, but a shiuerynge and shakinge to the whole body. And among al the kynds of phlegme none is worse nor more hurtful thē is this. For in what part of the body soeuer it setleth, it breedeth and engendreth greate doloures and paynfull grieues, and through the bytinge force that is in it, affecteth the members of the bodye with vlcerous lassitudes, it defourmeth and vglifyeth ye skinne with drye, skuruy, skalye, mangye, and filthye Salt Phlegm Harmes of salt phlegme

thy eruptions or breaking out, as Tetters, and Ringwormes, Leaproste, skurfe, ytche, skabbednes. &c. But if it bee myxed wyth Melancholy & other naughty Humours, it bryngeth the skuruy Elephantiasis (which is the Hebrevves Leapry) ẏ vlcerous Herpes, rũning Cãkers, frẽch Pockes and many diseases moe, which pitifully pearce & eate the flesh, euen vnto the hard boane.

Glassie or clammie Phlegme.

Glassy Phlegme (so called, for that it resembleth and is like to moltẽ Glasse) is of all others the coldest, wherefore it is very hardly to be concocted or brought into any holesome, familiar and domesticall humour. It occupieth and besiegeth for the most parte, the Heade, stomack, & Entrayles, payning them with very grieuous and troublesome discrasies. For it pricketh, woundeth, teareth a pieces & tormẽteth: And this Phlegme being glewishe and clammy lyke Byrdlyme, or such as the stuffe is, whereof drynkinge Glasses be made, is so tough and limye, that skantly will it be parted asũder: yea it cleaueth so fast to those narow conceptacles where it resteth, that nature striuing and bickering with such a straunge and vncouth Humour, is dryuen to suffer greeuous payne and tormente, before she can be able cleane to banish away and rid herselfe from it. Great is the inconuenience, and sundry and intollerable be the diseases & grieues caused therby: as namely the Cholick, wrynging of the Guttes, payne & gryping of the Bowelles: difficulty and excoriation in auoyding naturall ordure: great lust and desire often to goe to the stoole, without being a-

What partes of the body be subiect to Phlegme.

ble to euacuate or auoyde any thing at all, vnlesse peraduenture a smal quantity of glasly Phlegme and filthy baggage, and that not without greate labour and enforcement of nature.

For reamedy and ease of which effects and all other grieues and gryppinge of like sorte, my custome and vse is to amende and recure wyth nothing better then outwardly with fomentes, and inwardly by iniections and Clisters, which skowreth and cleane washeth away al Phlegme before engrolled, clamped and gathered together. Herewyth are all those distemperaunces and annoyaunces of health in the lowest partes, wythout daunger of any Agew, qualified and holpen: vnlesse the payne be too outragious and behement: for that, therein is neyther putrefaction nor inflãmation, and also for the ignobility of the member. But if this kind of Phlegme shoulde assault any chiefe and principall member, and besyde putrefaction, grow into inflammation, it bryngeth the Agues called Lypirias: and in this case the Patiente feeleth in the innermost partes of his Bowelles, Cold, & in his vtter parts, Heate. For euen as the heate of the sunne melteth & dissolueth yse, snow and hayle, & turneth the same into fluible & liquide water: so likewise doth the fits of an Agew cut asunder and liquefie grosse & clottered Phlegme: & thus it is seene, ỹ in one and ỹ same body there is both heat & cold felt & perceyued, at one & the selfe same time: like as appeareth in thẽ ỹ sit by a fier, hauig wet & moyst cloths vpõ their backes

Vse of Clysters.

Heate dissolueth moysture, euen as the Sunne doth yse.

backes, or in them that handle snowe or yce with their handes whose members at one selfe same tyme and instant feele both heate and colde.

All men in daunger to phlegme.

But for that, the most part of men be in winter, specially troubled with one kynde or other of Phlegme, it standeth them vppon diligently and by all meanes they can, to accustome themselues to hoat meates and of the same to make exact and perfect digestion. For through cruditye and lacke of perfecte concoction in the stomacke, is engendred great aboundance of naughtye baggage and hurtful phlegme endaungeringe and euidẽtly damnifying (as much as any thing in the world els) health and welfare. Therefore all such thinges as bee very cold and moyst, must in anye wyse bee eschewed, as Sothernlye wyndes, playne and smooth fyshes, weildinges, Crabbes: and of herbes, Lactuce purslane, Cucumbers, Melons, Gourdes, Mushromes: or if any of these come in place to be eaten, let them bee vsed with hoat sauces and condimentes, and conuenient exercyse, and such also be of nature able to cutte and attenuat grosse and clammy Humours to dispell windinesse, and suffer litle or no Phlegmaticke excrementall Humoure at all to rest within the bodye: for by these not onelye the body, but the mynde also is caryed away, and by affections shrewdly misledde.

Crudity engendreth Phlegme

Preseruatiues and helps for the Memory: with meanes and wayes to remoue, and take away all inconueniences, harmes and hindraunces thereof.

The iiij. Chapter.

FOrasmuch as both ỹ distemperature that is Colde & Moyst, and that also which is Colde and dry, growing into extreme and drawing into extremity, oppresseth and deadly woundeth the Memory: I haue thought good into this worke to inserte, and enterlace some such notes as may serue to the furtheraunce thereof and preseruatiõ of it from all such mysshappes, harmes and discõmoditis as in any wyse threaten thereunto annoyaunce. And howe the same is to bee done and brought to passe, I purpose compendiously by the way to declare: sithens not to Studentes only, but to al sorts of men in general, it shal be a thing right expedient and profitable. For all the actions and dealinges eyther publike or priuate, which a man taketh in hand, and enterpriseth: all his affayres, cogitations, deuyses, meditations, cares, purposes and studies, & all labour and industry that is taken for doing & speaking, wherin is any exercise at all of ỹ minde, cannot be brought aboute and accomplished wythoute the helpe of Memory. All thinges done by memory.

Memory. For in this Treasure, the speciallest & chiefest parte of reason, vnderstanding and iudgment resteth: and out of it, as out of a most ryche and plentifull Storehouse is fetched and taken a cõpiete furniture of most hidden and farre fetched matters. Which power and vertue of Memory, if it further and help vs not, as a faythfull maintepner and keeper of the things which wee deuise, ymagine and learne: all (be it neuer so precious & excellent) goeth to wrack and is raked vp in obliuion.

Memory resteth in the Brayne.

The proper and peculiar place, assigned & allotted for Memory, is the Brayne, the mansion & dwelling house of wit and all the Senses: which being affected, or by any distẽperature discrased, all the functions and offices of Nature are semblably passioned: insomuch that wit, reason, vnderstãding and iudgement being once empayred, and diminished: there steppeth in place, Dotage, forgetfulnes, amazednesse, dotage, foolishnes, lack of right wits, doltishnes & idiocie. Which affects & imperfections may happen to mẽ many wayes, as by some blow or wound in the heade, by some rupture or cracking of the Skull, by some fall or cõtusion, by pestilent diseases & maladies, wheych (of the contagion of Ayre on eche syde enclosing vs) inspyreth infection into our bodyes: and besides externall accidentes, which sometime cannot well bee auoyded, there bee some harmes which through our owne wilfulnesse and disorder, wee heape vppon our selues, incurring thereby much incon-

inconuenience: and these be, Surphettes, Drunkennesse, Gluttonye, vnseasonable watchinge, meates colde and Phlegmatycke, immoderate vse of Venery, and carnall company wyth Women, whereby the quicknes of witte is blunted and waxeth dull, Reason, vnderstandinge and Judgement dimmed, and the strength of Nature in many, so weakened and infeebled, that in three dayes space or more after, vneth is it able to recouer ye vigour & lusty plight wherin it was before.

Things hurtfull to the Memory.

Carnall knowledge of Women is a weakening to the body.

And not this discommodity alone, but certaine other sicklye and foule affections insurge thereupon, no lesse pernicious to the mynd, then daungerous to the body, vtterlye ouerthrowinge, oppressing and ruinating the power Memoratyue. For euen as toomuch drynes of the brayne (gotten through excessiue surphet, lacke of expediente foode, and Venery) is very hurtfull to Memory, because that quality is nothinge apt to take any impressions, or fourmes of thinges (for drynes & hardnes taketh no pryntes or Images) so also toomuch moysture (proceeding of ydlenes, slouth, immoderate sleepe & moyst meates) quight destroy & drowne Memory. Moysture (in deede) is more capable, & will sooner take the print & formes of things, but by reason of softnes, the same taryeth not, but passeth away agayne: euen as stampes or Seales, being affixed & imprinted into substance or matter that is too moyst, liquide & fluible, maketh therein no stamp, forme, or print, but such, as presently fleeteth and immediatly vanisheth away agayne.

A dry brain hath litle remembrauce.

A moyste braine vnhable to remember.

For-

Forasmuch therefore as the vertue and power Memorative, consisteth in a sure faythfull, and stedfast keeping and conseruation of Images, it followeth, that the same in Children and in as many others as haue moyst Braynes, is weake & nothing retentiue. Olde folkes also haue the same imbecillity and forgetfulnes, and the reason is, because their braynes be so cold and dry, that nothinge is able to enter or fyrmely to bee imprinted therein: and for these causes, both sortes of them be oblitious and nothing Memorative. For of this (as also of all the inward senses) the power and faculty is accordinge to the temperature of the Brayne. For out of the grosse substance of that part, or whē the Spyrites and Humours therein bee grosse, thicke and with many vapours pestered, proceedeth Oblituon, slownes to vnderstand, and hardnes to conceyue. Againe, of a moyst Brayne, that is too liquide, commeth forth a dul or blunt sense, and a Memory nothing retentiue, but soone forgetting. And a dry Constitutiō of the Brayne maketh a very weake and ill memory: by reason, that it will not easily admit any impression (euen like vnto a peece of Leade, Yron or Steele, which will not easely suffer the poynete of any engrauinge Toole to enter and pearce into it.

Old folk, & yonge Children haue ill memories, but the reason of the one is contrary to the other.

Temperature of the Brayne, the maintenace of Memory.

A good stedfast and fyrme Memory therefore is to bee referred vnto the disposion and temperature of the Brayne: & this power of the minde, is ascribed to the benefite of Nature: but yet so, that

that it may bee holpē and mayntayned in his perfect state by Arte, and if perhaps it decay or take harme, yet through care & industry, it may againe be restored. And therfore special care must be employed, and great diligence taken, that the body may in perfect health and sounde constitution bee preserued. that moderatiō both in life and diet be vsed: alwayes within the compasse of temperance and frugality: that the meate be exactly cōcocted: that the mynde bee in peaceable tranquillity, and free from troublesome affections: that no mysse-happe betyde to disturbe and dimme the same: for lustinesse of body & mynde, holsomnes of Ayre, temperature of the Brayne, perfect Constitution of al the Sēses, the Spyrits, both Animal & Vitall (which proceede of the humours) being cleare and syncere, bee great helpers & most auayleable preseruatiues for the maintenaunce of Memory.

Memory, the gyft of Nature, and is by Arte holpen and made better.

For by these it happeneth that all the facultyes of the Soule (among which Memory is chiefe) be fresh and perfect, that nothing of al that which wee eyther by view of eye, cogitation, witte, learning or meditation conceyue, slippeth oute of our remembraunce. Yea many thinges that were thought to be cleane forgotē, and cancelled with oblituon, be reuiued as fresh in Memory & seeme to the eye as plainly, as thinges but newly done; in somuch, that although sometimes wee forgette what wee did but yesterday, yet perfectly can wee remember thinges done many yeares agoe, when we were Children. The reason whereof I take

The reaſon why childrē can remēber things longe afore done.

to be this, for that, tēder age and Childhode, greedily, attentiuely and with great admyration fixeth thinges in mynde, and is apt, ready, willing and full of courage to cōcetue what is put vnto them. For whyle the mynd is yet free from carking cares of the worlde, and not ouercharged or buſied with waighty matters and dealings, it retayneth ſuerer and kepeth faſter in Memory thoſe things which are inſtilled into it in childiſh yeares, their mindes being yet free from all other cumberſome diſquietations.

Now, although Memory and Remembrance of things, be conceyued in the forepart of the head where the common witts or Senſes ſpecially reſteth, yet thoſe thinges ỹ are by the benefyte thereof attayned, bee kept and foſtered in the hynder part. And therefore they do very wel, which kepe their Nucha and nape of their necks warme, and fenſe themſelues ſafe from the daunger of cold, & iniury of wyndes: For theſe partes being diſtēpered or affected, bringe a man in daunger of the falling Sickneſſe, the Drowſy euill, Aſtonement, Palſey, Crampe, and Oblyuion.

The Nucha and nape of the Necke muſt bee kept warme.

Wherefore it ſhalbe right good and expedient to remooue and take away all ſuch hindraunces & diſcommodities as prejudice and hurt Memory. And becauſe many and ſundrye thynges ſettle in mans mynde and Memory, euen agaynſt his will: ſuch things (I meane) as hee would not gladly remember, but rather would be willing to forget and commit to oblyuion, as ſome lewde and looſe

A mā would be glade to forget ſome thinges.

pranckes,

pranckes, dishonestly aforetime perpetrated, are: and agayne, many good and holesome thynges, which are expedient and needefull to bee remembred, slyppe out of mynde and be forgotten: a mā is in these poyntes to take diligente heede and regard that he do not (as the cōmon sort vse) without any choyse and difference eyther neglect, or retchlessely forslowe the due orders of both these thinges, indifferently. Those thinges therefore which a man would gladly remember, it shal bee good for him to thincke vppon, and many tymes with himselfe in mynde to meditate and reuolue: and such as he would fayne shake of & forget, as hurtfull and pernitious to his mynde, let him w̄ reason and iudgement stoutly resist and stryue agaynst. For as by the corruption of our nature (which is fallen away, from his first integrity) we be a great deale readier and apt to that which is nought, then to that which is good: and farre more proclyue to conceyue and learne the same, then thinges of better importaunce and purpose: so also those that be ill, sticke faster in memory, & not easely to bee shaken of or abolyshed, wythout greate adoe and difficulty. Which thinge caused Thimistocles to demaunde of one which professed to teach him the Art of Memorye: Whether there were any Science ẏ could rather teach him the Arte of Obliuion: for (sayde hee) I can wel ynough remēber what I lust, but I cānot so easely forget such thīgs as are settled in my mynd vnwillingly and otherwise then I would desyre.

Mans corrupt nature more prone to ill thē to good.

Themistocles wyshed to learne the art of forget fulnes.

For some things we would be gladder to forgette then to remember, for somuch as many men bee of such nature that they cannot abyde to haue olde soares rypped vp, and stale grudges (longe agone stilled and pacified) by new rehearsalls reuiued and brought fresh agayne into question. To whych ende appertayneth this Prouerbe. A mischiefe well quieted and brought a sleepe, would not be stirred anew, nor rubbed vp a freshe.

Olde grudges are to be forgotten

Now, whereas there bee many helps and sundry furtheraunces deuysed by Rhethoricians to preserue & corroborate Memory: I haue thought it good heere not to stande tediously in particuler recytall thereof: and the rather because many of them be very curious, and without marueylous precyse carefulnesse scarcely able to be obserued: for the sharpenes of wit and vnderstanding with such a rable of preceptes, is ouercloyed, and the natiue vertue of Memory ouerwhelmed. But among all other helpes and preseruatiues of Memory, this namely is to be considered, that the body may in perfect health be maynteined, without being endaungered to Sicknesses, specially such as may disturbe and damnify the head.

Health the strength of the Memory.

Sleepe must bee moderately vsed, not lying vppon the Backe, but on the one side: the mynde quiet and calme, free from all busnesse and troublesome garboyles.

Crudity and surphet the spoylers of Memory.

Now, forsomuch as this faculty of the Soule is brittle, tender & delicate, there is nothing that wor-

woꝛketh moꝛe harme thereunto, then Crudities, Rpot, Intemperaunce, Surphet and dꝛonkennes.

In the meane seaſon, foꝛ the pꝛeſeruinge and cheeꝛiſhinge of the Memoꝛye, all helpes muſt be vſed & all furtheraunces, which any way may cõduce to ꝯ maintenãce & encreaſe of the ſame muſt be put in vze & practize: among which, is: continuall vſe and exeꝛcyſe of wꝛyting and ſpeaking: adhibiting theꝛin oꝛder, reaſon and meaſure, and not patteryng the ſame ouer raſhly, confuſely oꝛ without aduyſemente. There is nothing in the woꝛld moꝛe refreſhed, mayntayned and ſtrengthened, thꝛough care, ſtudye, induſtrye, diligence, regard and heede, then memoꝛy: Agayne, nothing in the woꝛld thꝛough negligence, ſlouth, ſecurity, and carefulnes, ſo ſoone marred and defaced.

And euen as it is a meere vanitye and fooliſhe bꝛaggꝛye (as one ſayth) in this miraculous gifte of memoꝛy, to boaſt of arte, rather then of Nature: ſo agayne I deeme him a right wyſe man, that beſtoweth care & diligẽce to make the gifres of nature and qualityes of his mynd, flouriſhing, pꝛegnant and fruiteful: Euen as the good and thꝛifty Huſbandmã by manuꝛãce doth vnto his gꝛoũd to make it ranke and fertile. Ad Here. Lib. 3. tit. 7.

And now that I may here ſet downe pꝛeceptes of Phiſicke, to keepe this fielde from growinge bareyne, fiꝛſt of all I am to aduyſe ſuch as be deſyꝛous to pꝛeſeꝛue and keepe this goodly and neceſſaꝛye Vertue perfect and ſtedfaſt, to vſe light ſuppers Memory greatly helped and preſerued by light ſuppers

suppers, or if he happē to make full and larger suppers, to walke after it: to be meary and pleasantly conceipted: to lay asyde (for the time) earnest cares: and not to perplex his Wayne with troublesome thoughts, nor his mynde with scrupulosities. And after hee hath in this sort after Supper, spent an houre and a half, let him go to bedde and take his naturall rest, lying vppon the ryght syde: and arysing early in the morning, let him exonerate nature by all those officiall members that serue for euacuation and auoydinge of bodely excrementes: First, let him rubbe his tōgue, and Combe his heade gently with an Yuory Combe, let him vse to haue his heade polled, specially if the season of the yeare, the Countrey and Custome requyre or permitte it: for to vse it in Wynter, or where the weather is extreeme Cold, it is no lesse hurtfull and vnholesome, then foolishe and ridiculous. For they bereeue, take away and disapoynte themselues of those helpes & defences of Nature, which propulse colde and other outwarde iniuryes, & in steede thereof keep their heads warme wᵗ other deuysed couertures.

But when the weather is mylde and calme, and the Countrey temperate, I myllike not (as touchinge healthynesse of Body) shauing of the crowne of the head. For thereby grosse vapours which hurt the Memory, haue more scope and lyberty to euaporate and fume oute. And therefore some in my opynion, take a holesome way for

healthi-

healthinesse (so they doe it without any maner of superstition otherwyse) which goe pollshorne and haue theyr heades shauen to the hard scalpe. For by this meanes all they that are encombred wyth Rhewmes, Catarrhes, and headach, fynde much ease, and so doe all they that haue theyr eyesight (through abundaunce of Humours) dymme, and theyr hearing thicke, and theyr smelling stopped: insomuch that for the redresse of certayne diseases of the head, losse of right wittes, feeblenes of Brayne, dottry, phrensie, Bedlem madnesse, Melancholicke affections, fury and frantick fittes, Phisitions deemed it the best way to haue the hayre cleane shauen of. Which in my iudgemẽt is not to bee taken as a vayne or absurde fable, for that both experience and reason perswadeth and enforceth some credite thereto: forsomuch as euery man after his beard hath beene trimmed or cleane shauen of, feeleth himselfe a greate deale merryer, and lesse wayward and ouerthwart then hee was before.

In som, shauinge of the heade is a helping to Memory, & in other some a hindraunce.

Shauing of the Beard helpeth Memory.

Furthermore my ordenary custome is to admise them that haue defectiue & dim eyes, and that be thick of hearing, or subiect to the poze, to haue theyr heades rubbed, & theyr Beardes shauen or some such order and fashion, as may most commodiously serue for those partes: And accordingiye as euery Countrey hath hys peculier guyse, to vse the Barbers helpe in trymmynge

and hādling the same: for after ꝯ same, euery man looketh both smugger and fayrer, and is also of mynde more mylde and tractable, so that his outward courage seemeth to reioyce, and to be pleasaunt and lusty: his memory made more perfect & cleere: his spirits which are they that moue vs to do this and that, reuyued and syzred by: and all the sences (a litle afore dulled and brought as it were a sleepe) shew forth themselues in their most bzauery and perfection.

And if he vse now and then to rynse and wash his mouth, Jawes and palate: to rubbe his teeth to wype and clense his nose, to picke his eares, & mundify them from al baggage and filthinesse, stil to dilate and to open his breaste with coughinge, hawking, neesing, and popping or smacking with the mouth, to exonerate his lower partes as the Mentricle, Mylt, liuer, bowelles, belly and bladder of their ordinary excrementes: not onelye the memory, but also all the Organes of the mynde beside, and euery seuerall faculty of the Soule shalbee well enhabled throughlye and without stop or let, to discharge and do their proper functions and offices.

And because for the most parte the colde and moyst quality is most hurtful to memory and oppresseth it, therefore the same by his contraries is to be subdued & mastered by such (I meane) as haue vertue, power, and efficacy, to wast and dispatch superfluous humours, and to strengthen and comfort the brayne: of which sorte are

these

theſe: Nutmigges, ſpecially thoſe that are not cleane drye, rotten, and without iuice, roſemarye flowers, and the ſtemmes therof and all confections made wᵗ the ſame ſweete Maioram, Baulm Stichas of both ſortes, Ptonye rootes and the young beryes therof, myſtledᵉ, Hyſſop, and ſauourye, which beyng boyled with meates, yeeldeth forth a pleaſante ſmell and ſauoure, for it flouriſheth greene in winter and withereth not: and in the number of theſe adde Betony Cowſlippes, Maron, or common Vrgany or welde Maiorum Baſtil, rootes of flowre delice of both ſortes Enula Campana, Raddiſh, which is a roote vſually eaten where eaten at meales in Sommer to prouoke an appetite: and among forreine and outlandiſh Spyces, Zedoaria, Cloues, Macis, which is the rynde that couereth the Nutmig, Ginger, ſpecially greene and condite in honye, right Gladen Caſſia, Cynamome, Cubebes, Myrobalanes condite or preſerued in honny.

Thinges good for the memory.

Herbes that ſharpen the witte.

Reſtoratiues and remedies for the memory beyng empayred or decayed throughcoldnes and moyſture.

The more part of all theeſe may eyther bee reduced into Syrupes or ſtamped into powder or condimentes: or els the decoction or infuſion of them may be taken ſpecially of ſuch as dwell in cold and moyſt places, and bee of nature verye Phlegmatiche, for they that be ſtriken in yeares, and their humours dryed vp and exhauſted, had nede to haue as well their bodyes as the inſtrumentes of their ſences moyſtned, and with nouriſhing aliments of ſweete and pleaſaunt quality to be humected, as the rynds of Citron that

To reſtoare Memory ſeeming paſt all recouery.

is

Citron, that is, of Pomegranades condite, Lyquirice, water Lillie commonly named Nenuphar, Buglosse, Borage, Reysons (the stones being taken out) Dozaunts and all such as do moderately calesie and humecte. Of which sort are these, Hony, Suger, Wine that is swettish, Butter, and new layed Egges, Pyneapplekernelles, sweete Almondes that bee not fully vinued, nor olde, Nuts called Pistacia, Chestnuttes meanely parched, and Filberds: for Walnuts be hurtfull to the Memory, and so are Onyons, because they annoy the Eyes with dazeling dimnesse, through a hoate vapour, euen as Lactuce doth with colde, through a somniferous vertue and power in it.

Onyons ill both for the eyes & Memory.

Lactuce dimmeth the sight.

But Rapes and Turneppes either sodde or hopled, do wonderfully clarefy the Eyes, and are very beneficiall for the sight, and they that be disposed to try, shal finde it by experience very true: by reason of their great store of hoat & moist flatuousnes, whereby they also encrease generative Seede, and stirre vp Venus, specially being cõdite with Synger.

Rapes very beneficial & restorative for the eyes.

As touching what kinds of small Brayne bee best for this purpose, this is first to be vnderstãded, that there cannot be any thing of more vertue and strength to comforte Memory and keepe it in a right sound perfection, then ẏ Brayne of Partridges, next of Sparrowes, and all such Byrds as be naturally much styrring, & exercise themselues still in flickering and flying, whereof in an other place wee shall speake more at large.

What sortes of Brayne bee best for Memory.

Wash-

Washing of ȳ head, although many greatly mis- Washing of the head.
lyke not, yet doe I counsell none to vse it. For it weakeneth the Skull and Brayne pan, and maketh it at euery small cold and blast of wynd, subiect to distillations & Catarrhes. But to wash the feete in a decoction of Bayc leaues, Rosemary & Fenel, I greatly disalow not: for it turneth away from the head vapours & fumes dimming and ouercasting the mynde.

Now the better to represse fumes and propulse vapours frō the Brain, it shalbe excellēt good after Supper, to chaw w̄ the teeth (the mouth being shut) a few graynes of Coriander first steped in Coriander.
veneiger, wherin Maioran hath bin decocted, & thē thinly crusted or couered ouer w̄ Sugar. It is scarce credible what a special cōmodity this bringeth to ȳ memory. No lesse vertuous & soueraign is the cōfection of Quinces called Diacidonion, Conserue of Quinces.
if a prety quantity thereof be likewise taken after meate. For it disperseth fumes, & suffreth not vapours to strike vpwarde, and the same effect also haue certayne graynes of Mastix swalowed.

Also it is right excellent & cōfortable now & then Sweet smels cōfortable to the spirits
to smell to such things as yeelde a sweete & odoriferous sauour, namely such as be of nature pearsing & calefactiue, as Lignū Aloes, Clofegelofers, Rosemary flowers, Basil, Nigella, Ambregryce, Spruet, redde Roses, Hony suckleflowers, Frēch spyknard, and many other ȳ yeelde forth a stronge smel, but the same right pleasaunt, comfortable, & delightfull. All these refresh the Spirits, & with

their

their foote sauours wondefuly comfort the brain. If a mā or woman seme (to outward iudgement) in a manner past recouery, and be brought to extreame oblition, as they be that haue the disease called Lethargus or the drouse euill: it shall bee right good for them to annoint the outside of their Nucha, and nape of their neckes with the Dyle of Castor, Nigella, Euphorbe, Costus, Rocket, and inwardly to take a litle of the confection of Anacardus, or else therewith to rubbe the tonuge. For it dissolueth Phlegme that is extreamlye colde, moyst and viscous: In so much that it restoreth speech to them that be striken with the Apoplexie and recureth the staggerynge and stayinge of the tongue, bringing it agayne to his right vse: which thing may also be done and brought to passe with Oximell, Scillit, and Aqua vite, wherein a fewe graynes of rocket haue bene steeped.

The confection of Anacardus good for the memory.

To restoare speach.

Vnto these helpes, in daungerous and desperate diseases (when nothing els will helpe) wee flee for refuge and succour: but in distemperaunces and grieues that be myelder, and not of such extremitye, others now rehearsed may serue, as Syrupe de Stichade, Dia Anthos dulcis, Aurea Alexandrina, Dia castorium, Pliris cum Musco, Triacle and Mithridatum.

To restoare the right vse of the toung to them that haue the Apoplexie.

By experience and dayly proofe it is founde true that Agalocus (commonlye called Lignum Aloes) beyng either vsed in perfume, or smelled

The vertue of Lignum Aloes.

vnto

vnto with the Nose, hath a marueylous vertue to corroborate the Brayne and refresh the Senses: in somuch that beinge stamped, puluerized, and mingled with some Cloues and the boane of a Rauens hearte, and then all mixed with Oyle of Nigella, hath such soueraygne vertue in strengthening & comforting the Brayne, that if the head of a Cocke be therewith annoynted, he will crowe continually without any ceassing.

A Cocke to crow continually without ceassing.

Of the state and Disposition of a hoate and dry body: with a discourse of the nature, condition, maners, & inclination of a Cholerick person.

The v. Chapter.

FOrsomuch as among the outwarde thinges of Nature, there is nothing of any longe contynuaunce and stability, neyther that longe keepeth it selfe at any certayne state and vigour, but all subiect to decaye, alteration, and case worse and worse: truly the state of mankinde doth specially and more then any other, suffer sundrye alterations, and is subiecte to great chaunge and mutability. Thus, is a Hoate and Moyste Complexion, in processe and tract of time, brought into a state Hoat and Dry. For, Heate by litle and litle doth,

All thinges subiect to chunge.

doth slyly and closely wast and consume naturall Humour, and bringeth all the body into drynesse: which quality for prolongation and lengthening of lyfe, is the greatest ennemy that can bee. For as the flame in a Torche or Taper feedeth vpon the combustible matter thereof, and is therewith nourished, which being all wasted and consumed, the same flame also quencheth and no longer burneth: so likewyse native heate by little and little weareth away, and dimynisheth the tuyce & moysture, wherewith it is nourished, and finally bringeth the cause of destruction both to it self, and to the whole body beside.

A Cholerick man.

Now that tẽstitution of body, which consisteth of a hoat and dry quality & thereof hath his name, having warme Humour through these qualities encreased, maketh and constituteth a Cholericke man, by reasõ of the great floare of Choler which is in him: of which Humour there be two sortes and differences: the one natural, the other beyde nature. Natural Choler is the excremẽt of bloud

Choler naturall and beside natnre.

contract, bitter in sauour, and in colour and effect fiery. When the heate of the Lyuer is moderate, then is it yealow and shining: but when this viscosity is ouermuch enkindled, then doth Choler also boyle w̃ heat, & is of colour darck, Yelowish, lyke vnto prune Wyer, called in Dutch Iopen Bier, or lyke vnto Oyle or melted Butter, whẽ it is burned, and with much frying becõmeth blackish of colour: whereby it commeth to passe that the

colour

colour before Yelowe, chaungeth and is turned into a sadde blacke: which sometime apparauntly vttereth and sheweth it selfe in the vtter parte of the Skin, whensoeuer this Cholerique Humour diffuseth & disperseth it selfe into the same Skinne.

Choler hath in the body two offices: for part of it being mixed with the bloud, passeth into the Veynes, to make the same more conueniently to penetrate into euery one of the narow passages, & to bee conueyghed to such members as requyre & haue neede of the nourishment of Choler. The other parte, is sent to the bladder of the Gall, annexed and tyed to the nether ende of the Lyuer, wherein the wonderfull prouidence of Gods Almighty handy worke wel appeareth, in ẏ, hee hath appoynted the same Entrayle, whereunto he hath geeuen an admyrable vertue to attract and helpe digestion, to be also a receyuer and Receptorye of superfluous and vnprofitable Humour: to th'entent no harme or inconuenience should thereby in any wyse happen to the other Members. The office of Choler.

For Choler is of that nature ẏ yeeldeth out a fiery force, whose motion (as it were a fier brande) stirreth vp and incēseth our minds to hasty moodes and furious rages. And for this cause Angre is defined to be a heate and certayne boylinge of the Bloude aboute the Hearte, wherewith the Brayne also beinge excyted by Choler, is set in a heate and testines, desyrous of reuenge, whensoeuer any iniury is offered. And to the lower parts it ser- Anger what it is.

veth to

prouoke and irrite the Guttes and Bowelles to auoyde superfluous excrementes: For which purpose, Natures prouidence hath deuyded and framed sundry passages needefull for the purging, conueighaunce and euacuation of all such superfluous Humours: to witte, the Kidneyes and the Vryne Pypes, the empty or fasting Gutte called Intestinũ Ieiunum (which through the sowrenes of Choler flowinge into it, continually dryueth out the Excrements,) the Bladder, Eares, and Pores, appointed for the auoydaunce and expulsion of sweate. And in the most parte of these, if obstructions shoulde happen, all the whole filthy masse of noysome Humour, is thereby kept within the body, and then geeueth violente assaulte to some of the Pyncipall partes. So when the Bagge or Bladder of the Gall or Receptacle of Choler, is not able to exonerate it selfe of that baggage, drosse and superfluity, which it drewe from the Lyuer: it emptieth and casteth it eyther into the Ventricle, or els into the holownesse of the Lyuer. And thus it commeth to passe, that Choler being diffused and spred ouer all the body, imparteth both his quality and colour to the Bloude.

By what partes of the body Choler is purged.

Hereof commeth the Iaundice (named Morbus Regius, for that, it requyreth a most exquisite diet, and Pyncelike fare) whych maketh all the body yelowe as a Kites foote, and coloured lyke Saffron or as Syluer, that is streaked ouer with Golde.

Iaundice.

And

And if the small and slender Guts bee therewith teinted, it putteth a man to intollerable torment & payne. This passion is called Iliaca passio, the wryngynge of the Guts, and also Conuoluulum, for that, the Guts do seeme to pucker and crumple together like the string of an Harpe, or any other Instrument. Wringing of the small Guts.

This dysease commeth either of an inflammation or of costyuenes, when the ordure is dry and hard parched, and no sufficient floare of Cholerique Humour to expel and scowre away the Excrements. So if the vpper parte of the Gut bee affected, the meate is cast vp: if the neyther, ordure auoydeth at the mouth. by reason that the Tuell or foundment is so closely shut, that not so much as a poore Pyll can passe or get out thence. Many affectes besides, doth Choler engender, as Tertian and burning Agues, when as it putrefyeth wythout the Veynes, which because they be largely & diligently set out in sundry Bookes of Phisicke, by many and sundrye learned Physitians publyshed, I thynche it best here to surceasse from any further rectitall and declaration thereof.

But I purpose now briefly by the way to shew the nature and conditions of a Hoat and dry Cõplexion, and then of a Cholerick person, & finally by what Markes and tokens they are to bee perceyued, discerned, founde out and knowen. And first to speake of the outwarde signes: A body of this Constitution is hoat, slender, leane, muscu- Notes whereby to know a hoate and dry Cõplexion.

lous, of decét bigneſſe and meane ſtature; and although ſome bee of growth & taineſſe but ſmall & little: yet are they lyuely, daper, quycke, nymble, and as litle Bees, euer ſtirringe and whyſkinge about, And

VVithin that litle Corps of theirs,
right noble Stomackes haue.

Virg. li. 4. Georg.

Of colour they be browniſh, aburne or ſomewhat ruddy, ſpecially whē their angry moode is vp, or their Bodies chauked and ſet in heate wyth exercyſe: & ſome be pale or yealowiſh. Their Skinne rough: their arteries and Veynes bigge and apparaunt, & not lying hidden vnder the fleſh: their Vryne redde, ſaffron coulcured, or bryght yelow accordyng to the proportion of Choler and heate: Their Pulſe quicke and ſwyft, as alſo their gait and maner of going is. Their tongue rolling at pleaſure, ready and flowing in vtteraunce: they haue blacke: and in ſome, curled and naturally fryzeled: when as the heate and dryneſſe is very great and vehement: Neyther will the ſame tyll after long time waxe hoary and gray, but yet by reaſon of dryneſſe ſoone waxe bald. Their Noſe crooked like a Hawkes bill: and in many, eſpecially Germaynes, Polonians, Hungarians and Dutchmen, redde Beardes, and bryght yealowe haire which commeth of glittringe cleare fyne nynge Choler, that is not adufted wyth feruent heate. In the Lowe Countryes, thoſe that be

Yelow haire

Red beardes

redde

redde hayred (are of the vulgar sorte) noted, as men subiect to some naughtie dispostion and lewd conditions, secretly harborroughing within theyr myndes.

For as Themistocles his Tutour gaue iudgement of no meane thinge, like to proue & come to passe in his sayd Scholer, but that hee woulde be eyther a singuler stay and ornament to his Country, or els some notable plague and detriment to the same: so also the Belgians, by a common and vsuall byword among them, say, that at the hands of such persons, eyther thinges most excellent, or els most villanous, are to bee expected and hoped for. Furthermore in ther dayly speach they vse this as a common Prouerbe among the, Rooden haert selden goedt oft van goeden aerdt, Which is as much to say, that Red bearded men are seldome of any good disposition: for that, in the whole course of theyr lyfe, maners, conuersation, dealings, buying, selling, & barteringe, they seeke to vndermyne & ouerreach others with sly shifts and crafty bargaynes, euidently arguing, what cloaked dealing lurketh within them to entrap and deceiue other men.

Nature of Themistocles.

Which disposition and inclination, as I can not deny but is founde true in very many of that Constitution, for want of vertuous bringinge vp, and laudable institution: So againe, doe I know many, hauing such coloured Beardes, whose commendable qualities, and rare vertues haue aduaunced them to Honourable roumes,

Red Beards argueth not alwayes an ill disposed person.

and dignityes. For euen in Prynces Courts, in Assembles of Nobles, Peeres, & Magistrates, among honest substantial Traffiquers, and namely of those that dwell Northernely, wee see very many of tryed Vertue, and singuler wisedome, ryght worthely with integrity and vprightnes administring their Publique charges and Functions wherein they bee placed.

Now, whereas some haskerdly Petzaantes, & rascall persons, hauing such coloured Beardes, bee Prarlers and praters, in keeping counsell, as close as a Syeue, letting all vppon flxe, and leuen, without any regarde or consideration of any thinge, Dingthrytes and Spendalles, the same do I impute to lewde education, whych draweth the procliuity of their Nature to vntowarde and preuysh maners. For hereof it cõmeth, that such persons be founde to be vnconstant, crafty, deceitfull, subtle, wyly, coggynge, turning the Cat in the Pan, full of leigier due mayne, & so fickle of word and deede, that a man may not well & safely deale wyth them nor truste them, as persons in whom there is no more holde then is of a wet Eele by ỹ tayle, and in any bargayne or dealing be it neuer so intricate and cumbersome, can fynde meanes to slyp the coller and wynde themselues oute of daunger. Whereunto if other imperfections & defectes of the body bee added, they argue yet a worse Nature & more geuen to mischiefe: wherevppon the Poet Matiall very aptly sayth:

Wylie Foxes.

Blacke hayrde, short footed, purblynde eke Lib.6.
and Beard all ouer redde:
Take such a one in doing good,
and strike me of his hedde.

Which dysposition is rooted in them, partely through the influence of the Planets, viz. of the Sunne and Mercury, & partly (whych I rather take to be the chiefe and speciall cause) throughe thynnes of Cholerique Humour and of vncleane Spyrits, which being endued with a subtile heat, pricketh & styrreth them forwarde to put in practyse such kinde of pranckes and Pageauntes. Furthermore amōg these kinde of persons, there be some diuersly disposed, and of sundry conditions, Wranglers, Busye medlers in other mens matters, yallers, hoate as a toast, Choplogicks, & Pratlers, with tongue at will, and are as Iuuenall fitly sayth:

Of dapper vvit and desperate bolde, Sat.3.
fine phrasde vvith gallant grace,
More eloquent then Isæus,
for euery time and cace.
Eche person can they aptly play,
at eche Arte can they ame,
At Grammer, Rhetricke, Geometry,
Paynting, and for the game.
At soothsaying, and cunningly
vppon a Roape to daunce,

At Phisicke, Magicke, rype are they,
and free of euery Haunce.

Such commonly are Dizardes, Gesturers, Stage players, Jugglers, Tumblers, and Rogish pedlers, ydly raunging about the Countrey, Jangling pratlers, Fortune tellers, mynstrels & such other lyke busy bragging Counterfeictes, looking bigge vpon the matter, and in theyr maner of gate, hands, countenaunce, eyes, and speach, ful of gestures, impudently presuming to shuffle themselues into euery company and place of assembly, hauing an Oare in euery mans Boate, and entermedling in other mens matters, wherein they haue nothing to deale. In Sleepe, very vnquiet, leaping sometime out of their beds, because their Spyrits be very hoat, which incyte & awake them vp (euen being a sleepe) to motion & walking about. For Choler frameth and fashioneth the myndes of men many wayes, producing and causinge in them dyuers maners, phansies, delightes and inclynations. And hereuppon it happeneth that whosoeuer is of a hoate and dry Constitution, & reckened in the number of Cholericke men, is naturally fierce, arrogante, imperious, stately vntractable and vntruely:

Horat. in Quicke, testy, not entreatable.
Art. Poet. of stomacke very stoute:

Not

Not thinking Lawes vvere for them made,
but fight and blade it out.

This is my vvill, this is my heft,
thus shall it bee, I say, Iuuen.
Thus I commaund, my vvill in steede Sat. 6.
of reason beareth svvay.

But as hee is by Nature very testy and soone angry, so is his Cholerique moode soone slayed and pacified.

Nowe, sithens besides yealowe Choler whych onely is called Naturall, there bee diuers other differences thereof also, we must orderly entreate as occasion falleth out, of euery one particularly.

First of yealowe Choler is engendred Pale, or of the colour of a Pomecytron, meane betweene greene and yealowishe. It beareth cheefe sway at the beginninge of the Spryngе, in yonge men and Bodyes not yet come to their full growth, when as fresh Bloude newely sprowteth in theyr bodyes. Wherevpon, ỳ Age specially at this time of yeare is much subiect to tertian Agewes, namely if this humour through obstruction do putrefy, & being scattered without the Veynes, happen to bee enflamed. Much like whereunto is the Pale or Cytrine Choler

Tertian Agues.

Bastard Tertian: so called, for that, it is engendred not altogether of Yelowe Choler, but hath some part of Phlegme also toyned wyth it. For Burning Agewes do proceede and be enkindled of redde Choler, putrefyinge and rotting wythin the Veynes, which bringe a man into ydle talke, Phrenesie and raving. For they that be herewyth effected conceyue in theyr myndes certayne fonde and absurde imaginations, thinking themselues to see some terrible apparitiõs and sights, whereby in the nights they bee greatly troubled in theyr sleepes and sore affrighted.

Burning Agewes.

Lucan. lib. 7.

Toſt and turmoylde vvyth dreadfull dreames,
and griſly griepes by night,
Vext vvith vaine terrours in their Sleepe,
appearing to their ſight.

Cholericke folkes haue many dread full and terrible Dreames.

They dreame of fyer and burning of houses & Townes, and thincke all the woride to bee in an vproare and hurlyburly, killinge and sleying one an other: and some of these phantasticall imaginations sometime happen to a man without any Agewe, when as the fumosity of Choler styeth vp into the Brayne. Which if they happen of any longe continuaunce to disturbe the body and mynde, it shalbe most expedient to take an other order of diet, and foorthwith to purge Choler by vomyte, sweate, and enuacuation by Stege, which may be conueniently done wyth Radix Pontica, and such thynges as prouoke Vryne, as these Herbes,

Hearbes, Alkakengy, Sperage, Gardeyne Parsly, Anyse seede, and Fenell seede: forbearinge all hoate, fat and sweete meates, which are very apt to bee turned into Choler, excepting onely Reysons, & Liqutrice: and onely to eate such thinges as are of vertue to qualefie and slay the heate of Bloud. Howe to purge Choler.

And specially Sleepe must be prouoked with Lactuce and other salet hearbes, that doe humect and refresh the Brayne and all other parts of the body. For albeit to hoate and dry Complexions, and all Cholericke persons many things be both hurtful and pernicious, yet is nothing more noysome and preiudiciall then vnseasonable labour, watch, long forbearing of victuals, sumish anger and testinesse, Venus and immoderate company of Women. For euery of these doth waste and cõsume the strength and powers of Nature: neyther may any thing bee conuentently taken from them that bee dry and leane: nay mary, they had rather neede to bee franked and tenderly fedde w̃ delicate fare and deinty Cheere, to restoare and mayneteyne them: then eyther to be skanted, or to take that which wasteth nature. For as Cattle best lyketh in rãke pasture wherein is good grasse and water ynough: so do they of this Complexion require exquisite fare. And euen as those Trees and Sprayes that do not burgen and ramify, would not be lopped nor cutte: so likewise wearish weakened bodyes (lacking many thinges in respect of a firme habite of bodely constitutiõ) ought Slepe wholesom & good for Cholericke folke.

ought not in any parte to bee weakened, neyther can well spare any thing to bee taken away from them.

Yolky Choler.

But there is an other kinde of Choler, swarving and degenerating from Naturall order and meane, called of Phisitions Yolky Choler, borowing his name of the yolke of an Egge, whose colour and consistency, it doth neerely resemble. For by meanes of his excessiue heate it is thickishe, and of colour fiery, and very yealowe: which if it shoulde happen to putrefy and bee enflamed, it breedeth Agues most ardent and burning. Therefore forsomuch as this kinde of Choler is shrunke and gone from mediocrity, it shalbe expedient to frame a cleane contrary diet, and to ensue an other maner of order, for the subduing and driuing away of this straung quality. For if a man should still cheerishe and tender it with his lyke nourishments, he should do nothing else but exasperate the distemperaunce, & encrease the tyranny thereof, and make it more vehemente.

Leekish or greene Choler.

There is also an other kinde of Choler, called Leekishe, so named because it is as greene as a Leeke, which is bred and engendred in the Stomacke, through naughty and corrupte iuyce, of certain grosse potherbs: of which sort, are Garlicke, Leekes, Onyons, Cresses, Rocket, Colworres, Beetes, Cheruyle. For when as Nature is not able to subdue and mayster these and such like nourishmēts, they be tourned into a Leekish, or greene Choler, which being sometime parbrs-

ked

ked and cast vp by vomyte, leaue in the tongue & Chawes, a certayne bitter relyce and sharpe sauour, insomuch that wt other sweete Licour it is hard to be gotten away and abolished. Also thys noysome Humour sometime is engendred in the Lyuer and Veynes, by meanes of some greeuous sickenes, whē as pokey coloured Choler is adust with vehement inflammation of straunge heate, which to vomyte vp by verbraking, Hippocrates affirmeth to be most daungerous. Lib. 2. prę dict. ca. 39

But of this proceedeth yet an other excremēt, worse then any of the rest, called (of a likenes that it hath with rusty brasse) Rusty, or Brassy Choler, which is engēdred of Leekish or greene Choler behemently adust. For when the humidity is with intensed heate excocted, it becommeth dry & resembleth the rust of Brasse: which thinge we may plainly perceiue by hoat glowing things, extremely burnt in the fyer, whereunto the Nature of Choler may very aptly bee compared. For the force and vertue of fier, chaungeth the wood, first into burning coales, then into blacke coales, and last of all, when the fyer hath quite consumed all, and heate is slaked, into Ashes. So likewyse in the body of mankinde, Choler is first of saffrō colour, then (as heat encreaseth) Leekishe, somewhat contrary to nature: next Brasly or rusty, & last of al, blewish or sky colour, like vnto Wadde an Herbe that Fullers and Dyers vse in colouring and dyeing their clothes, whych last of all is tourned into perfect black Choler or Melācholy. Rusty or Basly Choler.

All

All these sortes of Choler, endued with virulent and poysonous qualitye, infecte the mynde wyth lewde conditions, and the body wyth loathsome dyseases, whereof many bee of such malignaunt nature, that hardly will be cured: as eating Cankers, corrodinge vlcers, runninge Pockes, loathsome Tettars or Ryngwormes in the Face, Morphew, the Carbuncle, wyeld fier or S. Antonies fier, Herpes, the eating & deuouring Vlcer called Estiomenus, and of Courtiers (who commonly more then others are thereto subiect) named the Wolfe: for it exulcerateth the skinne, and eateth the flesh to the very Boones, rottinge and putrefyinge the same, depryuing the member of lyfe, and from feeling of any payne, besyde many other loathsome and cõtagious diseases, proceeding and springing out of the common syncke and concurrence of these Humours, in somuch that a man in this case carryeth about wyth hym nothing els, but a stinkinge rotten and corrupte Carkasse:

The Wolfe a disease.

Vir. Æneid. 12. And loathsom lymms, replete vvith mattry fylth.

Of

¶ *Of a colde and drye Complexion: wherein the Nature and condition of a Melancholique person (because hee is of this temperature and subiect to Choler) is at large declared: with remedies how to qualefie and subdue the same, fully decyphered.*

The vj. Chapter.

THose bodyes of all others are in woꝛſt caſe & habite, which conſiſt and be conſtituted of the combination and compoſition of Cold and Dꝛy. Foꝛ conſideꝛing that the maynt enaunce and conſeruation of lyfe conſiſteth in Heate and Moyſt: who is hee that can ryghtly commende oꝛ allowe that quality and conſtitution of body, which weareth away & waſteth theſe fomentations oꝛ cheeriſhments of lyfe, being the chiefe & onely ſtayes of health and welfare? Foꝛ wee ſee in the whole courſe of Nature, and in all thynges within the vniuerſall Woꝛlde, Plants, Hearbes, all Creatures endued wyth life, Men and all that lyue by breath, when they be once depꝛyued, oꝛ lacke heat and moyſture, quickly to decay, & growe vnto deſtruction.

Foꝛ none other thing is Death, neyther can any fitter definition bee deuyſed foꝛ it, then to ſay, that it is an aboliſhment and deſtruction of lyfe & Nature Death.

Nature spirable. & an extinction of the first qualities, wherof the Humours haue their being and maynteynaunce. Whensoeuer therefore a man arryueth and is brought into these qualities, eyther by Sickenesse, Nature, or by Age and course of yeares, let him make his full reckning that Death is not farre of. For as touching vncertayne hapes and sodayne casualties which euery minute of an houre hange ouer all our Heades generally, I thincke not meete hytherto to bee referred, nor in this place to be reckened: for ỹ they happē violētly and agaynst Nature, making an ende of Lyfe sooner then by course of Nature els should bee. Which happes and chaunces as they ought not to terrify and dismay any man, eyther tourneying or Seafaringe (for asmuch as euery Christian ought to commende and referre the successe and euent of his whole affayres and busynes, into the hands of God his Dyuine prouidēce & pleasure, and vnto him onely with firme Fayth to leane: So also in this plighte and disposicion of body, (threatned with death and extreeme dissolution) there is no cause why a mā should quayle in courage, or retchelessely (by all conuenient meanes he may) neglect to tender and cheerish his body: but so longe as anye sparke of Lyfe lasteth, neuer to cease to vse all such helpes and commodities, as may serue to the prolongation of his dayes. For God of his bounteous liberality, hath graciously giuen and appoynted many thinges, whereby the same may well and fully bee brought about.

Man subiect to many casualties.

For

For as fruictlesse trees, by pruning and industry are made fruictfull: and as barrayne ground, (wearyed with long tyllage) with dunging and compossting is agayne restoared to fertilitye: so lykewyse bodyes that bee dry, are wyth nourishement fit for the restoration of Nature, comforted, and brought euen vnto the full appointed & prefixed terme that by Nature is limitted, as it were into the Hauen that wee longe wished. Which hope of prolongation and lengthening of lyfe, no man of reasonable and indifferent iudgement in consideration of Humayne thinges can disalow, so that, euery man herein (submitting his will & mynde vnto his Maker and Creatour in whom all thinges haue their beinge and consistence) referre his dealinges and desyres, vnto his godly dispensation and appointment, acknowledginge all things (whatsoeuer they be) to be gouerned & directed by the decree of his omnipotēt pleasure.

What limitation our prayers and wishes ought to haue.

But because Melancholy is subiect vnto a colde and dry quality, neyther can any plyghte or state of body (proceedinge hence) bee worse then it, nor more incommodious to health: therefore it seemeth needefull, to make some further discourse of the condition, nature, effect, strength and differences thereof, howe greatly it affecteth both the body and the mynde of man.

For all mē for the most part at the beginninge of the Spryngе and Downefall of the Leafe (at whych season of the yeare thys Humour doth most

No man but is subiect to Melācholy.

most ryfely abound) are subiect to Melācholicke affectiōs, namely those that be Magistrates and Officers in the Commonwealth, or Students which at vnleasonable times sit at their Bookes & Studies. For through ouermuch agitatiō of ỹ mynd, natural heat is extinguished, & the Spirits aswell Animall as Vitall, attenuated and banish away: whereby it cōmeth to passe, that after their vitall iuyce is exhausted, they fall into a Colde & Dry constitution.

Students much troubled with Melācholy.

Two sorts of Melācholy.

And of this Melancholike Humour there be two differences, the one Naturall, the other beside Nature. That Melancholy which is naturall and familiar to a man, is mylder and lesse hurtfull then the other. For being carryed and conueyghed into the Veynes together wyth the Blood, it nourisheth the members that be of lyke Nature and cōdition to it selfe, & vnto them mynistreth nourishmente, as the Boanes, Gristles, Ligaments and Synewes.

Whereto Melācholy is like.

For this Humour is not vnlike vnto Beasts feete when they be soddē and brought into a Jelye, which in eatinge, cleaue to the Fyngers and Lyppes, as tough as Byrdlime: whereby it causeth Blood to haue a good power retentyue, and to be thicker: because when it is toyned with perfect Blood, and with the sweetenes thereof tempered and alayed, as a sower grape with Hony or Sugar, it thereuppon becommeth in tast and relyce not altogether sower or bitter, as those thinges that exasperate the Jawes and Palate, but some-

somewhat tart and sowrysh, and as it is commonly tearmed, Ponticke: such a relyce I meane, as is in a grape (out of which new Must is pressed) being not as yet come to his perfect rypenes and maturity, such as in the latter ende of Autumne is brought out of Germany and France into the Lowe Countryes, to staunche and fill the glutting desyre and greedinesse of some: which being very sower in tast, (insomuch ẏ it seemeth to take away the vpper skinne of the tongue,) theyr vse is to condite wyth hony and hony combes: to make it (for them that haue quasy Stomackes) better relyced, & pleasaunter in taste. And as the dregs, wother, or setlinges of Oyle, retayne a tallage of the Oyle: and as the Lees of Wyne keepe a certayne taste, relice & smell of the Nature of Wine: Euen so Melancholicke iuyce which proceeded from Bloud, reteyneth the spettle and taste thereof. Wherefore this Humour may seeme somewhat vnproperly to bee called Atra bilis, sithens there is in it no adustion, but (as Galen sayth) a bloud or Melancholike iuyce, which is nothinge els then the dryer and thicker parte of bloude, altogether lyke vnto dregges and Lees, ẏ setleth in the bottom of the vessel, and conserueth the strēgth and vigour of the Wyne, and suffreth it not to waste and vanyshe. And as the Lees or Dregs of Wyne called in Dutch Droesen, or Moeder, serue to good vse and purpose, for the making of Aqua vite withall: Euen so Melancholick iuyce which (if I may so playnely terme it) is the set-

The taste & relyce of Melacholy.

De locis affect. lib. 3. Cap. 5.

ling and refuse of Blonde, hath in it an holesome vse and commodity. For one parte goeth into the Kidnes, and helpeth blonde: the other part (much like to the former) is drawen by the Liuer into the Splene or Mylt: and hauing thence afterwards issue into the Stomacke, (on the left side whereof it lyeth) stirreth vp appetite to meate, through the sharpnesse and sowrenesse that is in it. This viscous substaunce being softe, thinne, fungous, and like vnto a Sponge, is the Chāber of Melācholy, and a Receptory appointed by nature, to draw out vnto it, the dregges of Blonde: and sometimes so much swelled with abondance of excrements, as though it would oppresse and kill a man: according whereunto the Cappadotian Bond in Plautus bewayleth his owne case in these woordes:

The vse and Nature of the Mylt.

In curcul. Act. 2.

My health decreaseth day by day,
My payne encreaseth on as fast:
My swagging Mylt doth cu'ty vvay,
like gyrdle, rounde begyrde my vvast.
A man vvould iudge that I did beare,
vvithin my Beally, Chyldren tvvayne:
VVretch that I am, I greatly feare,
least burst I shall in middle, playne.

The Mylte hindereth agility and quickenes of body.

Which part of ꝑ body because it is a great hinderer to nymbleness and agility, and a fowle cumbersome loade to Runners, Posters, Currours and speedy Messengers the ignorant comm̄ people sometime thought and were perswaded, that the best way was, either to haue this viscous sub-

stance

ſtaunce quight taken out, or els to be cauterized. But in very deede it is not without great daunger and hazarde of Lyfe to bee taken out, no more then the Teſticles, or Stones can from the Caſtor: which is a kinde of Beaſt that liueth both in water and on land: whom hūters (reporting a fyrmſlam tale of Robinhoode) doe abſurdely affyrme, that wyth theyr owne teeth they byte away theyr owne Stones, and for ſaurgarde of theyr lyues throw the ſame at thoſe, which purſue and chaſe them. Yet notwithſtanding this diſcouſhes, if it ſwel and boine ouermuch, may bee qualefied, kept downe and repreſſed by vſing Roman & cōmō Wormwood, Cetrach, Polipody, Dene, Eyebryme, Roſemary, Capers, Dodder, Fumitory, Harſtongue, bytter Almondes, Peach kernelſ, Tamarine & ſweete Broome: For y more y it encreaſeth and waxeth bigger, the more the body pyneth away, & becōmeth leaner: ſo y very aptly did Traiane the Emperour compare & liken a Princes Exchequer to the Splene. For as when a Princes Coffers bee full ſtuffed, & his Treaſuries enryched, y common people be wringed, pinched, & empouerished: ſo, whē the Splene waxeth bigge and encreaſeth, the body is pyned away and waſted with leanneſſe. For ſomuch therefore as God his carefull prouidence hath made and ordeyned this mēber to purify y Ryuer, & to purge and ſkum away the groſſe & feculent parte of the Bloud: it ſhoulde haue mē in hand, by al meanes poſſible, carefully to forſee, y it incurre not any in-

Mylte cānot bee taken away.

The Splene lykened to a Prynces Exchequer or Treaſury.

or take any harme. For if the Splene or Mylte shoulde suffer obstruction, or fall into imbecility and weakenes: the Melācholike iuyce disperseth it selfe into euery parte of the Body, makinge the skin to be of a sooty and dun colour: and further disquieteth the minde, with sundry straung apparitions, and phantasticall imaginations.

The Mylte causeth a mā to laugh & be meary.

But if it throughly perfourme the Offyce, for which it was ordeyned & do exactly drinck vp the drossy feculency of Bloude, it maketh a man there vppon wonderfull meary and iocunde. For when the Bloud is sincerely purefied, & from all grossenesse and feculency purged, the Spyrites consequently are made pure, bright and cleare shining: Whose purity and clearenes causeth the mynd to reioyce, and among meery companions to laughe and delight in prety deuyses, mery conceiuts, and wanton Phansyes. Which thing likewyse commonly happeneth to them, that moysten and whittle themselues with wyne: who (although otherwyse in dealings they be naturally sterne and surly, and outwardly in countenaunce and maner of gate, pretending a kynde of seuerity:) Yet being somewhat heated wyne, and lighting in the company of amorous and beautifull Damsells, they set cocke on hoope, and shake away from them all their former grimnes, and wayward maners, and become as meery as the meryest.

Wyne cheereth the hartes of them that bee seuere & maketh them as merry as a Pye.

And thus haue I my selfe knowen some, and that of no meane calling, who (eyther through in-

clynati-

clynation of their nature or custome of lyfe) cleane gieuen from all company looking with Face and countenaunce grim and seuere, with browes knit together & frowning, with Eyes sullen, sterne, terrible, glaunsing aside and estraunted, enough to make such as meete thē afrayd to looke vpon thē: who (notwithstanding) when they haue beene in company with younge pleasaunt Maydens and meery Gentlewomen, haue (for the whyle) forgone and layed aside their seuerity and Stoycall precyslenes, and in Daunsinge haue shaken theyr legges, and footed it as roundly as the best: but the meery conuocation being dissolued, and the solemne myrth finished, haue eftsoones retourned to their Olde Nature, wonted maners, and accustomed grauity.

What time Melancholike persons bee out of measure meary.

Myne aduyse and counsell to them in thys case is, to exhort them to vse such mery compaygnies: and often to frequent such pleasaunt cōferences: thereby to acquaynt themselues with curtesy and familiar humanity, discōtinuing and abandoning that their former counterfeite and disguysed seuerity: and to dispose their myndes to the well lyking of Nuptiall society.

Best for grim and seuere folkes to vse mery company.

To them therefore that bee Splenetique and sicke of the Wyte, and to as many moe, as are of Nature, sorrowful, lumpish and sower: measurable drynking of wyne, exercyse of body, company & meery felowship bryngeth both a sounde health, and a pleasauntnes of lyfe. For by framing themselues this way, naturall heate is strengthened,

and (like fier with often styring and rakinge) begineth to shyne, gitter & sparckle: the wearied & languishing spyrits (when this synke of Melancholy is once exhausted & all fuligtnousnes banyshed) are reuiued, & with their shyning brightnes clarify & illuminate all the senses, whose mynistery the mynde vseth, making them ready and apte throughly to atchieue and execute their due offyces, actions and charges. And therefore this olde Verse (although not curiosly penned and filed) which is common almost in euery mans mouth, seemeth to mee not altogether absurd: neyther much swaruing from truth.

Mens sapit, & Pulmo loquitur. Fel suscitat iras,
Splen ridere facit, cogit amare iecur.

In English thus:

VVitte from the Mynde, Speach from the Lũgs,
From Gall proceedeth Ire:
From Mylte is caused Laughter: from
The Lyuer, Loues desire.

The soueraignty of the heart.

From the functions of which Entrayles, the Heart whych is the founteyne of lyfe and natural heate, and the oryginall of vitall spyrite, is not excluded: as in whom, resteth the chiefest and most pryncipal power and faculty, in the exployting of any thinge incident to Nature. Of it, such famous men as excell, and bee renowmed for wysedome

dome and experience, are called Cordati: & they that want, and are further of, from the same, are termed by names, taken of the impotency and imperfection of the mynde in that behalfe, & of such affections as differ most from Temperaunce and moderation. Hereuppon are they that nolle themselues in Slouth, idleneſſe, negligence, lazyneſſe & eaſe (neyther addicting themselues to any profitable ſtudy, tending to the Glory of God, neyther to their owne auayle and furtherance in dyrecting them to any vertuous ſpring, are called Socordes. And an other ſort worſe then theſe (called Vecordes) bee they, which ymagine and deuiſe in their mynde nothing but fraud, colluſion, deceipt, murther, treachery, burning, treaſon, ſpoyle of their fellow Citizens, deſtruction to their native Countrey: and finally in theyr myndes laye the Platforme and weaue the toyle, of moſt villanous miſchyeues.

Cordati.

Socordes.

Vecordes.

Whych inwarde vyces, and graceleſſe outrages of the mynde, euidētly and apparantly deſcry and ſhewe out themſelues in the Eyes, Face, contenaunce, forehead, Eyebrowes, and in all the outward ſhape and habite of the body beſyde: and if it ſo happen that they bee therein taken tardy, they frette and fume, they ſtampe and ſtare, they ſtande mute and ſpeachleſſe, they ſtagger and falter, they cogge and diſſemble, they wrangle & face out the matter, they flatly deny the deede, or elſe anſwere ſo doubtfully and perplexedly, that a

men cannot tel where to haue them: finally eyther they will lay the faulte in an other mans Necke, as did Adam: or els corgne odde shyftes to cleare themselues. And if wee be desyrous to haue a paterne of such a one, let vs behold Cataline, a factitious ponker, (as Salust reporteth) and armed with the brandes of sedition agaynst his frendes and Countrey: whose colour (through the Conscience of his vngratious deedes, and disquietnes of mynde) was pale as Ashes, and without any bloud, his Eyes terrible and grymme, his pace e gate somewhile quicke, and somewhyle slow, and in whose face and countenaunce a very harebrayned and raging madnesse appeared.

Genes. 3.

Cataline.

With this lyke fury and outrage was Kynge Saule incensed, to commit murthers and many other detestable enormityes. Cayne also stynged wyth the same furyes and remorse of mynde for killing his brother, fell into desperation and vtterly mystrusted any forgeeuenes or mercy. For when as the Lord God examyned him of ỹ murther which he had committed, and charged him wt the haynous cruelty thereof, Cayne as though he had bene guiltlesse in the matter, flatly aunswered, that hee could neyther tell what was become of his brother, neyther where hee was, nor howe he fared, nor what he did, but impudētly auerred himself vtterly ignorant of al dealinges touching the same.

1. Reg. 20

Genes. 4.

Caine a paterne of desperation.

Of the defects of the heart and infirmity of ỹ mynde and reasonable parte, are they termed Ex-

corder,

cordes, in whom is reſiaunte ſome parte of Melancholy, but the ſame bauniſhe: for they be voyde of reaſon, fooliſh, blockeheaded, doltiſhe, dull, and doating, whom ſome playn writers cal inſenſate. S. Paule, reprouing the Galathians of fooliſhnes, calleth them ἀνόητους, that is to ſay, groſſewitted, dullards, blockes, fooles and not of capacity able to conceaue thinges good and holeſome, but ſarters backe from the profeſſion and doctryne wherein he had inſtructed them. Excordes. Gal. 3.

And therefore the Brayne or pryncipality of Reaſon, cõſpyreth and agreeth with the ſtrength and power of the heart, and theſe twayne do mutually ayde one an other: ſo that they (in whom reygneth wit, reaſon, iudgement and vnderſtanding) are very aptly called Cordati, diſcrete and wyſe. For by the meanes of thoſe helpes and furtheraunces, they ſtoutly attempte and couragiouſly compaſſe great and wayghty matters, and whatſoeuer the mynde conceyueth, they by direction and guyding of wyſedome, bring to paſſe and execute. Agreement betwene the Heart and the Brayne.

The other afore rehearſed Entrayles, haue alſo their proper force and efficacy, as the Gal miniſtreth cauſe and occaſion to Anger, brawlinge, contention, chydinge, and quarellinge. The Lyuer abounding with Bloud, & heated w Wyne, inciteth the Reynes to the deſyre of amorous embracements, fleſhly cõcupiſcence, leacherous luſt, ryot, and laſciuiouſnes. The heart, by help of the Lunges, The Gall is the fountain of Anger. The Lyuer cauſeth luſt and carnall deſire.

Lunges, the vocal Artery and tongue (which serueth for vtteraunce of woordes and internall deuises) expresseth and vttereth the cogitations and meanings of the mynde. The Splene or Mylte (if it be not otherwise empeached) maketh a man exceedingly to delite in iesting, laughter, myrth, pastime, and wãtonnes, mynding no earnest matters, but letting the world slyde, geeueth himselfe to passe the tyme merrily. Contrariwyse if it bee surcharged and ouerwhelmed with toomuch confluxe of filthy Humour, and be debarred or disappoynted of the ordinary helpe and ayde of the Lyuer, eyther through imbecillity or obstruction, thẽ bryngeth it many discommodities and annoyaunces, no lesse hurtfull and preiudiciall to the mynde then to the body, as Heauynesse, sorrowe, sadnesse, feare and dread of myssehap to come, carefulnesse, thought, desperation & distrust, ẏ is to say, cleane out of hope of any better Fortune. Which affections and perplexities cast a man into exceeding griefe, torment, vexation and martyrdome, wearing away his Beauty, and wasting his bodely comelynesse, and making him to looke lyke siluer al fustyed with chimney Soote, or as bryght and handsome things in a reaky house that are besmered, dusked and smoaked.

The Mylte being in right case, cause of myrth and cherefulnes.

The Mylte affected, maketh the mynde heauy and sad.

Perturbations of mind.

For when the dregges & refuse of Humoures haue recourse thyther in greater aboundaunce then the beate and naturall power of the member is able to wielde and qualefy, the greater is the decay thereof, and much more daungerously is it oppres-

oppressed. For as a Porter or labouringe man which carryeth burdens, heauier then his strength will allowe, cannot but fall downe vnder the waight, thereby many times hurtinge both himselfe, and spoyling his cariage: So when greater store of Melancholique iuyce is conueighed and deryued into this Entrayle, then it is eyther able to beare or by concoction to ouercome, it is thereby sundry wyse distempered and brought into many dyseases.

For when the Splene is affected, the Stomache consequently suffreth crudity, loathing of meate, and is much infested with breakinge of sower wynde vpwarde: the Hypochondrion or waist, and the heart strings inflated and swolne, ỹ body becommeth slender and thinne, the gummes vlcered with mattry wheales, the teeth wanne coloured, rusty, loose, hoarish, & rotten, their mouth stinking, their Chawes rammishe, Diseases of the Splene.

And Throate vpbelching fulsome Breathes. Pers. Sa. 4.

Into the number of these sickly distemperaunces & affects of the Wyte, I recken also the diseases, ỹ of olde writers were named Stomacace & Scelotyrbe, in Dutch, namely of the Physicianders (of whom many in the Sprynge & Autume be therewith troubled) vulgarly called Schoirbuick, and of some Barbarous writers, Scarrificatiõ of ỹ belly. It cõmeth & is engẽdred of much corrupte

corrupte baggage, and filthy Syncke of naughty Humours, whych shyfting out of the Mylte into the Stomack, beerayeth the teeth and Gummes with a certayne loathsome and contagious infection: and for that, a parte thereof falleth downe into the feete, it is presently seene that the Leggs and Knees shrynck together and waxe weake, the loynts lewse and enfeebled, the colour alonge the Thyghes and Hammes, euen to the soale of the Foote, of sundry hewes, and vgly to beholde. The nature and curatō of which disease, because it is exactly discoursed and learnedly handled already in a seuerall booke by it selfe, by D. Guil. Lemnie, I deeme superfluous & needelesse heere in this place any further to prosecute.

But all these discommodities and inconueniences of the Mylt might the better be borne wall, so that the lowest members and the abiect and ignoble partes, were onely subiect to the harmes & annoyaunces thereof. (and yet are these no lesse necessary in a body, then Pryuies and Synkes in a house which serue to scoure and cary out al fylthy Sullage) but when the principall members, and Organes of witte and Reason, chaunce with semblable harme to be attached, and with sundry affectiōs to be destēpered, ẏ case requyreth, greater diligence and care to be employed, for the packing away of such back friendes and ennemyes, For the fulsome vapours) which as it were out of a dampyshe Marshe or stynking Cameryne,) strike vpward, do annoy the Brayne w greeuous

and

and odious Fumes, and distemper the Spyrites Animall wyth a straunge and forreyne quality. Hereof commeth disquietnes of mynde and alienation of right wits, absurde cogitations, troublesom Dreames, gyddinesse of the head, ringing of the eares, dazeling of eyes, mournefull sighes, trembling and beating of heart, a mynde sorrowfull, cōfortlesse, perplexed, pensiue and fearefull: insomuch that they which be in this sort affected, distrust, & be afrayed aswell of their friends as of their Enemyes, looking about them for feare of daunger euery mynute of an houre, trembling at euery smal noyse and wagging of a leafe, & ready for feare to runne into a Mouse hoale, althoughe there bee no cause of any such feare at all: and if they be demaūded ẏ cause why they so pyne away themselues, with needelesse care and bootelesse sorowe, eyther they will make no aunsweare at all: or if they do, very vnwillingly & with much ado. Insomuch that thereupon they will desyre to shift and conueygh themselues out of all company, not abyding any felowship nor cōference with frends, but peaking in darcke corners and secret solitary places, lyke Timon (sirnamed Μισάνθρωπος, because he hated all men) and Bellerophon, who (as Homer reporteth) assayed to shake of hys carefull thoughtes & pensiue dolours by bestowing himselfe in some waste wildernesse or solitary corner.

Signes of a distēpered Brayne.

Tormentes of an vnquiet mynde.

Timon a hater of all men.

For

For he poore ſoule, in queachy vvoods did ſtalke,
Abroad in Fieldes, & vvayleſſe ſoyles aloane:
No ſighte of men, no company, no talke,
Could hee abyde: but fret his hart vvith moane.

Iliad. 3.

Cauſes of Melancholy affections.

By many and ſundry wayes doe men fall into this ill caſe and habiting, who afore were cleare & free ynough from it. Some by the ſtaynge of their Hemorrhoides, and ſtopping of their naturall Purgations or Flowers, or by the reſtraynt of ſome ordinary and accuſtomed iſſue. Some be brought into it, through long ſorrowe and heauyneſſe for the death of their Parents, or ſome great loſſe of worldly wealth, or finally by myſſing and being diſappoynted of ſome great deſyre and expectation, which they hoped & had, of ſome things to come to paſſe.

Yea there bee ſome that haue fallen into this Melancholicke habite by watching in the nyght at their Study at vnſeaſonable houres, by leading a peakiſh and ſolitary lyfe, by hunger, penury and ſtreict fare, or elſe by vſing and accuſtoming ſome kindes of nouriſhmentes, whereby they brought themſelues into a colde & dry diſtemperaunce. Many through the conſcience of their former myſſedeedes, and remorſe of their wycked and abhominable lyfe aforetime ledde: haue pluged into theſe Melãcholike affects, dryuing themſelues many times into ſuch great inconueniences, that what with blindneſſe, fury, madneſſe, & want of right mynde, they become weary of their lyues, and

Torment of an vnquiet and guilty conſcience.

And ſuffer many horryble and bitter torments. For as Iuuenal right aptly ſayth:

Aye laſting ſorrovv, thought, & pyning care, Saty. 3.
Surpryſeth their diſtreſſed myndes full ſore:
It ſlaketh not at meales and daily fare,
But day by day encreaſeth more & more. (ſtore
In night vvhē Sleepe ſhould vvearyed limms re-
And freſh agayne to vvonted labours make,
Their guilt vvill not permit them reſt to take.

Streightvvayes repayres into remēbraunce than
Their Sacryledge, and ſinne agaynſt their God:
Ech flaſh of lightning makes them pale & vvan:
They ſvvear for feare: they loke for vvreckfull rod
Of Diuine Iuſtice: vvho amyſſe haue trod
Their ſteps on earth: one thunderclap vvil make,
Their harts like Aſpen leafe, to pant and quake.

Behold here (gentle Reader) the panges, vexations, feares and torments of a wicked mynde & of an afflicted Conſcience, denounced by God to lyghte vppon ſo many as forſake his lawes, and rebelliouſly contemne his commaūdements: inſomuch ỹ (as the Prophet ſayth) hee ſendeth vpon them, the Spyrit of dizzeneſſe or giddyneſſe, & maketh them to erre in every good woorcke, euen as a Druncken man ſtaggereth in his vomyte, ſo that by reaſon of theyr blyndneſſe of Hearte, & contempt of GOD, and his Woorde, in any diſtreſſe, or Calamity, yea in the horror of Death, they Remorce of Conſcience for wicked deedes. Eſay. 19.

Despysinge of Gods word, auenged and punished.

they haue nothing wherewithall to comfort their weakenesse, or to salue their troubled consciences withal: but haue al theyr wits, deuyses & thoughts perplexed and confused: because they leane to a broken wall, that is, to a thing without strength, not able to relieue them, but rather fit to hurte them: and as Esay sayth. They put their trust, in a broken staffe of Reede: Whereby hee meaneth, that they repose their hope and confidence in that, which is so farre from being able to helpe & saue them, that it rather hurteth so many as leane vnto it, and (as Ezechiel sayth) bruiseth and rendeth theyr handes.

Esay. 36. Leaning to a broken Reede. 4. Reg 18. Ezech. 29

There are beside these, many other Examples whereby GOD putteth the wicked in feare, and threatneth plagues to such as despyse & forsake his word and Commaundement. If thou (sayth he) refuse to hearken to the voyce of the Lord thy God, he vvil smyte thee vvith madnesse & blyndnesse, & geeue thee an vnquiet heart, and dasing eyes & sorovve of mynd: & thy lyfe shall hang in doubt before thee, and thou shalt feare both day & night, & shalt haue no assuraunce in thy lyfe. In the morning thou shat say, vvould God it vvere night: and at night thou shalt say, vvould God it vvere Morninge, for feare vvherein thy hearte shall be, and for those sighter and Vysions vvhich thyne eyes shall see. Agayne in another place, he sheweth what plagues, diseases and vexations hee will send vpon them. I vvill (sayth the Lord) and that quickly, visite you, vvith cold, hunger, &

Deut. 28.

Leuit. 26.

ex-

extreme heates: you shall flee vvhen as no man followeth you, and the noyse of a shakinge leafe shall make you afrayde: and vvhen yee flee the svveard, you shal fal, no mã folovving vpõ you, & your soule shall pyne avvay in your vnrighteousnes, and myssedeedes. No whitte better happes doth Ieremy the Prophet thũder out vpõ them ỹ shrinke from God and resist his worde, seeking to oppresse ỹ worshippers thereof in truth, Saying: Be thou not terrible vnto mee O Lord, for thou art my hope, in the day of my tribulatiõ & afflictiõ: Let my persecutours be confounded, but not mee: Let them be afrayde, and not mee. Bryng vppon them the time of their plague, and bruyse them vvith double contrition. For when a mã is both tormented in mynde, and afflycted wyth the losse of worldly wealth, and also distempered and out of good frame in body, that man is with double contrition plagued. Ier. 17. Double cõtrition.

Forsomuch therefore as these Melancholicke sorpes and perturbations proceede of sundry and diuers causes, it is expedient firste of all, to take away the headspryng of the whole mischiefe, & to pluck vp by the rootes that inconuenience wherby distempereth the minde. The next is, to cherrishe & tender the body wyth all conuenient & behouefull attendaunce: and by al meanes possible to assay, somewhat to ease and mitigate those greate distemperaunces that infest aswell their bodyes, as theyr myndes. For surely the case of these kinde of persons is to bee pytied, insomuch that

none (except such as make no accompt of honesty and humanity) eyther will or ought to flowte or mocke at them, but rather will lament & be sorry to see them brought into such pitifull taking, and to be so lamentably fallen from the iudgment of right witte and reason.

S. Paule hath a worthy saying, which also may well be applyed to these Persons. Let him (sayth he) that thinketh himselfe to stand, take heede least he fall: Whereby he aduiseth and admonisheth every man (in the whole course of this lyfe) not to be too proud of any prosperity & welfare, neyther in putting toomuch trust therein) to promise vnto himselfe securitie. For it may com to passe, ỹ by some misfortune or outward accident he may be taken tardie, & fall himselfe into worse diseases both of body and mynde, and greater then they, whom a litle afore hee so much skorned and mocked. 1. Cor. 10.

But because euery one may readily vnderstād and know the notes & tokens of a colde and dry Complexion, I will here by the way describe & shew aswel the euidēt markes of the bodely shape outwardly, as those of ỹ mynd inwardly, which in words, deedes and conuersatiō, shew out themselues apparantly: and finally what effects Melancholy worketh. And because Melancholyke nature is subiect to this Constitution, the same signes and tokens are also eyther to be referred. For whosoeuer is disposed to haue full tryal of a colde and dry complexioned body, and throughly

Notes of a cold & drie Complexiō

tyeth them that be Melancholick, shall at the first sight, plainly perceyue them in all points to agree together. For these complexioned persons are of body ill fauoured, leane, dry, lank, pylde skinned, and wythout hayre, crokenayled, whych throughe drynesse or siccity become and grow crooked, euen lyke Horne or Leather that crumpleth together: specially when this habite is throughlye by continuaunce settled, and wyth encrease of qualityes hath taken deepe rootes, as appeareth in thē that be worne wyth sicknes and Oldage.

And because al the parts of the Body do fade, drowpe, and be no longer nourished, it happeneth that the haires waxe thynne, and by litle and litle fall of, and the face becommeth pale, yelowish & swarty. For in all them that be Splenetique, the colour fadeth & decayeth, the feete swel, the Stomack is with crudity distempered, and by reason of ill humours hauing influence into it, is many times troubled & subiect to belking & sower vomitting, the breaking out wherof doth gretly ease them. As touching the notes and markes of their minds, they are churlish, whyning, wayward & ill to please, stubborne, intractable, obstinate, greedy of worldly goods, & couetous of money, pinching and sparing, whē they haue got it, and not daring to spend or bestow vpon thēselups such things as the necessity of mans life for vse requyreth. A mā may also know thē by their kind of gate: for they vse a certaine slow pace & soft nyce gate, holdyng down their heads, wt countenaunce & loke so grim

Persōs Phlegmatick ill coloured.

Trophonius Denne.

S. Patrickes Purgatory.

and frowninge, as though they were lately come out of Trophonius Denne, or out of some Caue vnder the ground (such as the fabulous yawning of the Earth in Irelande, commonly tearmed S. Patrickes denne or Purgatory) is. To conclude, the grimme and surly Planet of Saturne, together with Melancholy so disposeth them, that (as though they were bound by vow to silence & taciturnity) a man shall scantly get a worde out of their mouthes. These therefore and many other like, are incident vnto that cõplexion and habite, which is cold and dry: and do ordinarily accompany that kynde of naturall Melancholy, which is somewhat digressed from his ryghte state and purity.

But that, which is in the body beside and ctrary to nature, is farre worse & more pernicious: and it is aptly termed black Melancholy, where-

Three sortes of vnnatural Melãcholy.

of there bee three sortes or differences. One is of Melancholicke iuyce, turned eyther by putrefaction or combustion of straunge and feyrepne heate into Ashes, like Woode, or other combustible substaunce burnt, & wyth the force of fier brought into Cinders. That which is putrefyed hath a sower, sharpe and tart quality. That which proceedeth of heate, doth adure or burne, and wyth his sharpe and byting Nature doth much infest & disquiet the body, differing from Melancholicke Iuyce as Lees burnt, doe from Lees & feces not burnt: For these feces and Lees whych were neuer adusted and burnt, are a great deale impelder

then

then those whereof Aqua vite, or Aqua Compositatis made. The seconde which is worst of al, is compact and made of yealowe, or rolky Choler adust, whereby it commeth to passe that it is black like pytch, and shyneth lyke to Ieate, Bitumen, Colophonia, and as certayne resiny stuffe, intermingled and perfused with a Yealowysh and blacke shyninge, by reason of the fiery consistence of the partes, in that thicke and compact matter. It is therefore blacke of coloure when it is not much adust, burned & enflamed like vnto Walworte, or Elder berryes, Pyruet, Peony berryes, or the Kernelles of blacke Cherryes, and blacke Grapes: the iuyce whereof dyeth and colloureth a mans handes, wyth a blacke or bloudy colour. And if it happen to bee enflamed and set in extreame heate, then is it of coloure entermyngled with a purple shyning, like glowyng hoat Golde, newly burnt in the fyer. If it bee immoderately and toomuch enflamed, it bryngeth the mynde into furious fits, phrenticke rages, and braynesicke madnesse: Contrarywise, when all thynges consist wythin mediocrity, it causeth and bringeth forth sharpenesse of witte, excellency of learning, subtilitie of inuention, eloquence of tongue and righte skilful vtterance, w knowledge howe to speake. The last kinde of Melancholy, is engendred of ye adustion of Phlegme.

The coloure of Melãcholy enflamed.

Forasmuch therefore as there be so many sorts of Melancholy, and because Melancholique persons be of so sundry cõditions, maners, natures,

inclinatiõs, bodyly proportions, complexiõs & colours, therefore euery one must be founde out and knowen by the proper markes and tokens, peculiar, incident and appertayning to them. For they that be broughte into this case and habite by Choler or bloud adust, haue bigge swolne vaynes: for they swell wyth wyndynes, their bodyes tawny coloured, and very rough withall, thicke hayred and bushy, by reason of th'abundaunce of heate, swelling and bigge lyppes, by reason of the concourse of Humour and flatuous spyrite, into the higher partes, wherupon it also happeneth y^t their eyes sometime be eminent and bearing out: Agayne, sometime (whē Humours decrease) hollowe and standing inwarde: sometime swift moouing and twinckling, sometimes staying, vnmoueable and not at all quiuering: the tõgue (which is interpreter of all secretes of the mynde) somewhyle quicke and ready, somewhyle stammering, foltring, & vnable to deliuer out a playne worde: which distemperaunce and affects, may many tymes happen by occasion of the time of the yeare, Age, Countrey, weather foggy and demme, or fayre and cleare, and finallye by the quality of meate and drynke, and hereuppon may it be endued wyth some colde Humour.

Signes of such as bee subiect to Melãcholy.

Stãmeringe of tongue.

Thys Humoure is manyfolde and of sundry sortes, wonderfully framinge in the Bodyes and myndes of men dyuers dispositions, and in them constytuting sundry habytes, maners and conditions. For it may after a sorte be resembled vnto Yron, Seacoales or Charcoales, whych being

fiered, appeare glowing hoate, shyning lyke burnished Golde, and burninge the members of the touchers: but being quenched, they looke blacke, cankered and rusty. Euen so Melancholy, albeit it be colde and dry, and in colour drawinge somewhat vnto blackness, yet retayneth it some heat of the facultie and nature of that, frō whēce it came, that is to saye, Choler or Bloude. For so the Dregges or mother of Oyle, the feces or vynegar of Wyne, Embers and Coales, retayne and haue a certayne smacke or nature of the Brandes whē they smoaked and were on fier. Therefore Melancholy is not altogether without heate, but retayneth some deale of that quality in it. For although it be a long whyle ere it will bee enflamed and throughly heated, like Yron which must both bee mollifyed and tempered wyth force of moste ardent & bituminous coales, & also wt the helpe of blowing Bellowes, for ꝑ making of ꝑ same malleable & apt to the Forge & Anuile: yet being once throughly heated, hath such an excessiue glowing ardentnes, ꝑ there cānot be any thinge more adustiue. And hereupon, in a maner all at one instāt & wout any time betwixt, do we see them sodeinly chaūged frō laughter & myrth, into sorrow & pēsiuenes. For whē this Humor is once heated (because frō it procede & come bright & sincere Spirits (these Melancholike persons are exceedingly set ypō their merry pin, & (past al godsforbod) iocund, & pleasurably geuen to singing, daūcing skippig & sporting, & (cōtrary to their accustomed wont) to

Melancholy hath some heate in it

to euery one curteous, affable, liberall, and frendly, yea altogether pleaſauntly diſpoſed and not ſquemiſh to offer a kind kiſſe & embracement vnto any luſty wench: and nothing then ſo much deſiring as mariage, thereby to enioy the hoped fruict of Children, and to haue their name in remembraunce to poſterity: very earneſtlye bewaylinge their loſſe of former tyme, repenting that they had not long agone tyed themſelues to ꝑ Worlde, and maryed. But when this great heate is colde, and the earneſt panges of this newfangled mynde ſettled, when their Bloud waxeth cold, and their ſpirites at reſt, they goe backe from all former reſolutions, and are ready to vnſay all that euer they ſayde before. They condemne and deteſt yeſterdayes deedes, & are much aſhamed of their owne ouerſight and fooliſhneſſe.

Melancholike perſons fickleheaded and vnconſtant.

Affectes of Melancholy colde.

Whenſoeuer therefore Melancholy groweth into much coldneſſe, it taketh away from a man his ſharpneſſe of witte and vnderſtandinge, hys aſſured hope and confidence, and all hys manly ſtrength and courage, ſo that he hardly eyther attempteth or atchieueth any matter of excellency & worthynes: for ſuch be doltiſh, dull, ſlow, and ignorant, vnapt to attayne, learne and conceiue any good diſciplines or commendable Arts: and this happeneth in that kinde of Melācholy, whych is mixed wyth greate ſtoare of colde, and toughe Phlegme. Whereby it commeth to paſſe, that ſuch kinde of men (lyke Aſſes or other brute beaſtes) be blockiſh, vnapt, dull and forgetfull.

Doltiſhe, or aſſelike Melancholy.

But

But they, whose Melancholy is with moderate heate qualified, and with Bloude & other sincere Humours humected & alayed, haue excellent good wittes and sharpe iudgementes, and seeme to doe many thynges so notably as though they were furthered and inspyred by some Diuyne instincte or motion. And for this cause doth Aristotle not vnaptely lyken and compare this Humour vnto Wyne. For as Wyne produceth and causeth sundry, and the same very ridiculous fashions according to the seuerall nature of euery man, and according to the effect and operation of the Wyne it selfe, (for one force and effect hath Spanish wyne an other French, an other, Walvesy, an other Corsicke, and an other Rhenishe) so Melancholy causeth diuers maners and sundry constitutions And hereuppon in the Dutch phrase of speache, there are reckened by certayne conditions and delights of Drunken men. Some being cupshot, are contentious & brawling: some still, and neuer a worde but mumme: some very babblatiue and keeping a foule coyle: some weeping, howling, & heauy couraged. Yea some of this beastly Crew we see to be threatners, cruell, bitter, fierce, spightfull, arrogant, selfwilled, vayneglorious, proude, wanton, lasciuious, toying, full of foolish gesture, vnquiet, vnstable, geeuen to carnall Lust, & loues desire, but as Iuuenall sayth:

The force of Melancholy much encreased.

Probl. sect. 30. Quest. 13.

Sundry conditions of Drunken folkes.

Sat. 10.

Which haue great lust to Venus game,
Yet in the Acte, vveake, fayne and lame.

For

Melancholicke folkes leacherous.

For drunkardes and Melancholicke persons are very leacherous and desyrous of womens cõpany, by reason that they genitall members swell and be wyth inflations distended: but all their courage is streightwayes layed, and all venerous lustynesse soone quayled, insomuch that their Wyues many tymes, bee defrauded of their hope, and thincke themselues wyth chylde, when they bee not so in deede, by reason that their bellyes, bee swelled and inflated with wynde, rather then wyth Seede.

Drunkardes in the act of Generation, very weake and feeble.

Melancholy therefore and Drunkennesse, are in cõdition alike. For Drunkards are ledde with many affections and phansies, gybing and gesturing as though they were Stage Players. For as Horace very aptly wryteth:

Lib. 1. Epist. 5.

VVhat thing dares not a drũken nolle aduẽture?
All secretes of the heart it doth vnfoldee:
It vvarranteth our hopes as by Indenture:
A man vnarmde to fight it maketh bolde:
From pensiue cares and troubles manyfolde
It ryds the minde: it Arts doth teach vvith grace:
VVhõ hath not Cups vvel fraught made eloquẽt?
VVhose tõgue hath not thereafter trould apace?
This pleasaunt iuyce to them such force hath lẽt.
VVhat poore so pícht, that doth not quight forget
His ruefull state, vvhen vvyne and hee haue met.

Thynges no lesse ridiculous and foolyshe are lyke

lykewyse to bee seene in persons Melancholyke: for many in their dayly dealings, shew very ayrishe and fonde fashyons, and (although theyr wittes be nothing at all empayred or alyenated) yet doe they occupy themselues in matters lyghte, trifling, vayne and frivolous. For they be distempered in theyr right Witte, feedinge theyr owne Phantasies, and doatinge not earnestly and in deede, but after a pleasaũt sorte, as persons dwelling in a delightful and pleasurable madnesse: insomuch that there be some of them which thincke themselues ill apayde, and be right sorye that they haue recouered the right state of their wittes and come well home agayne: sharpely expostulating wyth their wellwilling frends, which frendly laboured and toke paynes for their recure: and blaming them as men that had rather done them harme then good. One of this plyghte, a Grecian borne, & of no base house & pedagrew, doth Horace depaynt and set out vnto vs thus:

VVho thought himselfe braue melody to heare,
And galaunt Blouds on Stage their parts to play, Lib. 2. Epist. 2.
Such pleasure hee conceyued in this geare:
That on the Stage vvhich empty vvas all day,
He sate and fed his fancy eu'ry vvay,
VVith sight of that vvhich vvas not so in deede,
Yet seemde to him as true, as vvas his Creede.

At

At length vvhē he by meanes of vvealthy frends,
And diligent attendaunce at an ynch,
By drougs & drincks (vvhich help & ſuccour lēds)
Recured vvas from that his greeuous pynch,
And rid from that his Melancholy vvrynch:
In fayth (q hee) my friends, you haue me ſpoyled
And kylde me cleane: by you I am thus foyled.
Sure, vnto mee you haue done great diſpleaſure,
To take from me (perforce) this doating treaſure,
vvhich fed my mind vvith ioy vvithoutē meaſure.

Certayne hiſtoryes of Melancholike perſons

So ſince the time that I firſt begā to profeſſe Phiſick, many haue bin brought vnto mee, whoſe myndes ranne vppon abſurde imaginations and fonde Phātaſies. There was one which thought himſelfe to haue a Noſe ſo bigge, and of ſuch a prodigious length, that he thought hee carried about with him the Snoute or Muſſell of an Elephant, and that the ſame in euery thing that hee went about, hindered him: inſomuch that ſometime (as hee thought) it lay in the dyſhe wherein his meate was. The Phiſition was ſent for, who ſuſpecting (as truth was) the ſame to be nothing els then a Melācholike affection, handſomly, cloſly, and cleanly conueighed a long Pudding vnto his Noſe: that done, he toke hold of a piece of the very typpe of the fleſhe thereof, and wyth a Barbers raſure finely cut away ỹ Noſe which in Imaginatiō ỹ party afore thought himſelf to haue: and immediatly thereupon bringing his Pacient a ſleepe wyth a kinde of confected drinck, and preſcribing

scribing vnto him a holesome diet otherwyse, banished and toke quight away frō him, all the feare of harme and inconuenience, which afore encombred him.

An other Hypochondriake person, that is to say, one, whose Hartstrynges were emboined and swolne with Melancholie Humour and inflammatiōs, was verely perswaded, ỹ hee had Frogs and Toades in his belly, which gnawed and eat asunder his Entrailes: neyther could hee by any man be perswaded to thincke the contrary.

The Physition to make hym more obedyent and willyng (for Melancholike folkes will harly bee disswaded or brought from theyr opinions, that they once lodge within theyr own conceipts (soothed his sayings, and playnly affyrmed that of certaynty there were such thinges within him in deede as he reported.

Hereuppon after the party had taken a Purgation, and vsed the helpe of a Clyster, there was a meane founde to put some such crawlyng vermyne into the basen of his close Stoole. Now, when the Purgation had wrought his nature & effect, hee made many Ordures and the same very abundantly: and after viewe of his excrementes taken, and seeing therein what kinde of creatures swymmed, he rested satisfyed in mynde, and dismissed from him that foolish and vayne opynion before conceiued.

An other there was which thought hys Buttocks were made of glasse, insomuch that he durst not

not do any thing but standing for feare least if he should sitte, he should breake his rumpe, and the Glasse flye into peces. These and such like kinds of Dotage and foolery, whych either prouoke others or themselues to laughter and gladnes, are quieted (as Hippocrates sayth) and nothing fierce and outragious. But those which proceede of a certaine studye and careful meditation are worse, as they that be accompanied with a certain furious temerity and rashnes, sodainly and vnlooked for, damnifying and preiudycing both themselues and others.

A notable story and report of a certaine Melancholike man.

After this like sort euen within our Memory, a certayne Gentleman fell into such an agonie, and fooles paradise, that he thought himself dead, and was in himselfe perswaded to bee departed out of this life, and hereuppon when his friends and acquaintaunce with all kinde of fayre speaches, flattring termes and chyding words had assayed to restoare him to his former strength and powers now decayed: he turned the deafe eare to all that they sayde: and refused all that they to him offered, affyrming hymselfe to bee deade, and that a man in his case needed no sustenaunce or nourishment. So long continued hee in thys fonde Humour, till he was ready to sterue for hunger.

Such as bee sterued vp with famine die vpon the seuenth day.

When the seuenth day was now at hand (longer then whych day, sterued & famished persons cannot liue) they beganne to deuyse with themselues which way to heale this absurd passion and dysstemperaunce of theyr friend. They vsed therfore this

this pollicye: They caused certayne counterfeite persons lapped in theyr shrowdynge sheetes, and tied after the maner of dead Corses that bee layed vppon Coffyns, and caryed to burial, to be brought into a darke Parlour: where these disguysed persons setting downe at the Table, which was wel furnished with choyse of sundry dishes, fel to theyr victualls lustely. The Phantoned party beholding these fellowes, demaunded of the whereabout they went, and what kinde of people they were: They aunswered, that they were dead me. What? (quoth he) do dead men eate and drynke? Yea (sayd they) and that shalt thou proue true, if thou wilt come and sit with vs. Streighwayes skipped this patient out of his Bed, and with the other counterfect dead men, fed very wel and largely: and after Supper was he brought into a Sleepe by a drincke of purpose made for that intent. For they that be distraught of theyr ryghte wits, must be handled artificially, and by no way so soone recured and brought into order, as by Sleepe. So by Sybilla as Vyrgill writeth was taamed.

Slepe easeth the ydlenes of the braine or rauing

That Hellish Curre, enradge vvith hungry crop,
That Cerberus vvith throates vvyde open three,
VVas luld & brought a sleepe vvith charmed sop
VVhich vp he slapt vvith fangs full merely,
As gub that hurled vvas to him for fee,
VVith drugs and hony made full svveete to bee.

Aeneid. 6.

It

How to expugne and beat downe Melãcholye.

It resteth now, to shew by what meanes & order Melancholike affections may be expugned or at least mitigated. First we must search out howe and whereupon this disease toke his begynnyng, and in what part it consisteth. For seeing there be iii. differences of Melancholie, one principally affecting the Brayne: an other, the whole Bodye: the third Hypochondriacall or flatuous, which comming of crudity and ill Humours, distempereth the Brayne by consente: these do requyre to be by sundry and seuerall wayes recured. If the whole body therefore bee oppiete and filled with Melancholy iuyce, it shalbe best to begynne the cure wyth letting the party Bloude: in the rest this remedie is thought vnprofitable, and to no purpose, except ouermuch abundaunce of Bloud seeme to requyre the same. Thus also, for the Stich, & swelling of the Splene, or for a Quartaine Ague, it is right excellent and good to be let bloud in ẏ Veyne called Splenetica, in the inside of the left Arme.

Three sortes of Melãcholy.

Whẽ to let Melancholike persons bloud.

Furthermore forasmuch as these kinds of mẽ be for the most part costyue, it shalbe very profitable and requisite, gently to make them soluble & laxatyue wᵗ Aloe, Epithyme, & smal Fearne. For when the Entralles be slippery, and that the excrements may conueniently scowre away and bee auoyded, lesse vapours and fumosityes do ascend and stryke vpwarde: wherefore Hippocrates is of opynion, that it is rigbte holesome for persons Splenetique and Melancholicke, to be laxatyue:

Good for Melancholike persons to bee laxatiue & soluble.

Lib. 6. Aph. 40.

Final-

Finally that the Hemerrhoydes, swellyng of the Veynes w̄ Melancholyke bloud, swelling of the Tuell, and the Pyles to breede and swell in the Fundemente and neyther partes, is for theym that be frantique and out of the righte course of their wits, very good. And although euyll Spirites do immixe thēselues w̄ humours, making ẏ same a great deale fiercer and vehementer, yet the chiefest cause and founteine of all this mischiefe and inconuenience is to bee imputed to the outerage and domynation of Humours. For when noysom Humours be purged & grosse fumosityes dispersed, the furie is well calmed, and the mind brought agayne into his former state and perfection.

Spirits shuffle themselues in, amōg the humors.

Therefore it shalbe moste for their ease & profite, to procure euacuatiō to ẏ whole body, namely by that part, wherby nature most alloweth to be purged: and that, leysurably and by conueniēt order of times: for it is not good to stirre such coales as these, with any stronge medicines and purgations: then must they haue prescrybed vnto them, a right good and precise diet, and eschue all such things as engēder thick bloud: as Beefe and Bulles flesh, Bacon, and such as hath beene long bryned, or hanged in the smoke and hardned whereūto are to be added Brawn & Beares flesh, and Venyson of red Deere, whych commonly is brought in, for a seruice at Noble mens tables: & Haires flesh, which cōmonly is vsed for a festiual dish, to furnish out the Table, when frends meete

Melancholy folkes must keepe themselues soluble.

to make merry. Insomuch, that I cannot but meruayle at the vsuall fashion of Dutchmen and Netherlanders, amonge whom this fleshe is as highly esteemed & desired as any: neyther thincke they any banquet sumptuous & festiuall ynough, vnlesse one dish thereof be Hare: whereas no fish in the world is nearer of nature vnto Melãcholy then it. For it is cold & dry, vnlesse the seely beaste be first well coursed and hunted, for that is the way to make it somewhat more hoat, toothsome, and holesome.

Hare geeuerth Melancholik nourishment.

Hare the holesommer being throughly hunted.

Euery part of this beast, is of a drying force & vertue, & is endued with an astringent facultye, both the hayres, the skinne, the bloud, the Maw and the flesh. For the Mawe of a Hare myngled wyth red Wyne and dronck, stoppeth the bloudy Flixe ẏ commeth of the excoriation and gnawing of the bowelles: it also stayeth womens termes: the haires being burnt or chopped smal, are a present and right souereigne thing to stay any greate fluxe of bloude in a wounde. The Brayne wasteth the superfluous moysture and dryuellnge of the mouth, and maketh the teeth to grow: the Huckle boane, the comissures & ligamentes thereof, are good to breake the stone. The flesh also of an Hare, if it be much eaten and vsed, cureth the rewme that falleth out of the head, & helpeth the Epelepsie or falling Sicknes, which is a disease engendered of grosse and clammie Phlegme, so that ech one of these doth sufficiently proue, thys Beast to be drye, & Melancholicke, as the whole

A hare good for many purposes in Phisicke,

condi-

condition and nature thereof, plainely sheweth: namely the flesh which in colour enclyneth to a blackenesse.

Now, whereas some both of old & latter tyme haue beene and yet bee perswaded, that the eating of Hares flesh, maketh men pleasaunt and merily disposed: and not that onely, but also in bodely shape and countenance to be fayre, gaiant, & beautifull: I do not thinke, neyther am I of opinion y any such thing cõ happen through eating the flesh of such a fearefull and timorous seely Creature: but that rather herevppõ it had his beginning: because whẽ merry Compaignions are disposed to make good cheare, they commonly vse to inuyte & call vnto their compaignies some beautifull Damoselles, and pleasaunt Pleats to passe away the time more merily: whereas they that be of small accompte and harde fauoured to the Eye, are neuer requested vnto any such pleasurable assemblie, but be suffred to sit still at home, being reputed in cõparison, but as grosse Stuffe & of the second sort, and such as neuer (according to the prouerbe) tasted of eate of an Hare. Which thing the Poet Martial in a certayne pleasaunt Epigramme, doth intymate vnto his Lady and Mistresse, in words to this effecte.

O Gellia Lady mine thou fayest,
when Hare thou sendst to mee,
Dayes seuen (Marke) thou shalt be fayre,
and beautifull of glee.

If these thy words (vvere heart) be true,
and roue not out of square:
Then surely, Gellia thou thy selfe
not yet hast eaten Hare.

To eate a Hare, a Prouerbe.

Which opinion of auncient & longe times agone in many mens heads settled, I suppose hereupon take his first beginning (for hitherto of none hath it beene expounded) that he which had bene at any solemne & festiual banquet, (such I meane wherein Hare is one seruice) appeareth for ỳ next seuen dayes, curteous, pleasaunt, iocund and full of merry conceipts. For when a man hath bene in pleasaunt company and at good cheere, where all thinges haue bin merily discoursed, & the tyme ioyously passed, there appeares for the space of certayne dayes after in his face and countenaunce, forehead, browes, lippes, eyes and cheekes (for all these are bewrayers and tellers of the mynde inwardly) great tokens of mirth and alacrytie, and many argumentes do outwardly testify the cheerefull disposition of the inward Spyrits. For the body being heated with laughing and toying, kissing and dalying, with daunc[illegible]ng, Wyne, and singing, is made fresher and better coloured, for that the Blood is diffused into the vtter part of habite of the body. These are therefore the causes, why the eating of an Hare driueth away and dispelleth the Cloudy cares of the mynde, maketh the countenaunce cleare and delectable, & the face ruddy, fayre, and well complexioned.

Moderate myrthe and banqueting stirreth vp a pleasaunt colour and reuiueth the Spirits.

Fo

For as they that bee angry, or perplexed with feare, are commonly seene to be of a troubled and disquiet mynde, and by many outwards signes to bewray the affections of their afflicted conscience: euen so they that haue the world at wyl, and their heartes farre from all carefull affections & troublesome perturbations, shewe forth sure and certayn tokens thereof in the body outwardly: yea ẏ very Cōntenaunce, colour, Face, forehead, Eyes, mouth, and generally all the other fashions & gestures thereof, doe pretend and witnesse a certain security of mynde that is at peace and quietnesse within it selfe.

The outward countenance of a man, bewrayeth the inwarde affections of his mind.

Now, as touching Diet: Let them that bee of this cold and dry Constitution, and they that bee Melācholike, accustome themselues to such meates as be of good and laudable iuyce, & to dryncke that wyne which is of the best sort and purest: let them lye in very soft beds and sleepe wel & longe, let them eschue & forbeare all things that bee salte and sower: & aboue all things, let them take heede of crudity, let thē vse moderate exercise & styrring of thēselues. For as maryshes & standing waters become dampish and stynking: so likewise the body lacking exercise, gathereth fulsoments & pestilent sauours. If violent motion & exercise be vnto them painful and laborious, they may recreate and exercise themselues wyth pleasaunt singing, Musical instruments and delectable walkinges. Let them banish away all affectiōs of the mind, heauinesse, sorrow, thought, hatred, anger, indig-

Diet for Melancholicke persons.

nation, enuy, &c. Neyther let them suffer any such to lodge wythin their hearts: let them also auoyd sollicitude, long abstinence, and lassitude: and let them vse all possible meanes to restore their right powers, first with meats and nourishments that be liquide (for they do quickliest nourish, and encomber not the Stomacke greatly in concoction) but when their powers be encreased. Let them acquaint themselues, and vse meates that be solyde, and substanciall: Let their Breade be of the finest Wheate, and let them eate thereof but measurably and sparingly: for it is hardly concocted, and tarreth longe in the Stomacke: and therefore to Labourers, Carters, Mariners, Carters and such like, it bringeth strength, and engendreth flesh durable and fast. Now, they that in time of perfect and sound health, do vse eate little breade haue strong breaths and stinking mouthes. This proportion therefore is requisite, therein to be vsed to eate twyse asmuch in breade as in victuall or other eates:

Liquide meates doe quickly nourish.

Such as bee subiect to sicknes and quasie: must eate but litle breade.

The cause that brigeth a stronge breath.

As concerning the order that they are to keepe for Dinner and supper, vnlesse custome bee to the contrary, or that they be troubled wyth distillations of the heade, let their Supper bee larger and more in quantity then dinner: for seene, that immoderate satiety and surphet be alwayes eschued.

To be short, and to knit vp this matter wyth an holesome aduyse and counsell: let all such things as be preiudiciall to health, and hasten oldage be-

Holesome exhortation.

for

for his tyme, be put away and banished. Chiefly and especially mayntayning and keeping wythin our selues tranquillity and constancy of mynde, which gift wee are most humbly and earnestly to craue at his handes, which most bountifully bestoweth and powreth out his blessed gyfts and liberality vppon vs, who is GOD our heauenly Father, and his deare and eternall Sonne Christ our onely Sauiour. For beside ỹ outward gifts and thinges transitory, which at his bountyfull handes, for our vse & commodity we most abundãtly tast and enioy, he also directeth our mindes wyth his holy Spyrite, and moueth our cogitations and wills euery minute, to ensue that is good and godly. Hee bigeth and pricketh vs forwarde continually, so that wee feele the motions of his mighty power working in our hearts, by strẽgthning and confyrming our Fayth, that we thereby constantly leaning to the promyses of God, may rest in a sure trust and vndoubted hope, so be afterwards made partakers of his Heauenly ioy in euerlasting felicity.

Quietnesse & tranquillitie of mynd maketh all in good order and frame.

Amen.

Thomas Newtonus, Cestreshyrius.

FINIS.

THE TABLE.

A Dolescency. 29
Aduertisement to Students. 52
Affections naturall. 35
Affections how and whereof they come. 9
proceding of surphet & drunkennesse. 10. & 59
Affections of the mynde alter the colour, & complexion of the Face and body. 90
Affections comon to all men. 59. harmes thereof ibidem.
Ague called Ephemera. 102
Ague called Epiala. 107
Agues tertian. 132
Agues burning. ibid.
Agreement betwene the heart & the brain. 141
Anacardus good for the memory. 126
Angels good and euill. 22. & 24
Angels entermingle and shuffle in, themselues among our humoures. 153
Anger. 58. 128. 141
Apoplexie. 126
Aristomenes his suttle shifting. 43
Arteries. 89
Astonishment. 94

B.

BAldnesse how it commeth. 69
Banquetting fit for persons melancholique. 5
moderately vsed commendable. 76
Bathes Artificiall. 74
Bathes Naturall. ibid.
Beard how to make it grow. 41

Beard

The table.

Beard redde, not alvvayes a token of ill nature. 130.
Beſt thinges and excellent, muſt not vppon diſpayre be geeuen ouer. 34
Bloud hath all the other humours mixed in it. 86. 87. 89.
Bloud forbidden by Moyſes lavv to be eaten, and vvhy. 89
Bloud of great force in framinge the diſpoſition and maners. 96. 99
Bloud boyleth in young perſons like ſpurging of nevv vvyne in the tunne, 98
Bloude prouoketh to vvilfulnes. 101
Bloudletting not raſhly to be enterpriſed. 55. 89
Bloud and ſpirite the treaſure of lyfe. ibid. & 86
Bloud of fiſhes colde. 61
Blynde bayardes. 102
Body ful of ſickneſſe maketh lyfe vnpleaſaũt. 3
Body conſiſteth of three thinges. 7
Body colde and dry hovv it looketh. 27
Body and mynde, vvhole and ſicke together. 75
Bolde raſhnes. 44
Brabanders. 17
Braggers. 101
Brayne dry, cauſeth ill Memory. 69. 120
Brayne moyſte, nothinge retentiue nor Memoratiue. 120
Brayne temperate, the mayntenaunce of memoryes. ibid.
Braynes beſt to bee eaten for the helping of memory,

mory. 125
Braynes distempered, by vvhat signes vvee may knovvve them. 143
Bread. 156
Brothes, and liquid meates, sooneſt nouriſhe and are quicklieſt digeſted. ibidem

C.

CAyne, a paterne of deſperation. 140
Calues. 99
Canis panem ſomnians, a prouerbe. 114
Catchpoles. 58
Carnall Act, hurtfull to dry and colde complexions. 74. hurtfull in Sommer. 81. vveakneth the body. 120. & 133. dulleth the vvit and memory. ibid. harmes thereof 105. commodities thereof ibid. moderation. ibid. very hurtfull to olde mē and all dry perſons. 55
Cauſe of fearefulnes in daungers. 93
Cauſe vvhy many dye in luſtieſt age. 3
Charles the V. 91
Chaſte lyuing. 7. 107.
Chaunge in olde men daungerous. 51
Children forgetfull and vvhy. 16. muſt not bee ſkanted of reaſonable victualles. 27. vvithout Beardes vvhy. 41. ſleepy. 58. ſtirring and quicke vvhy. 97. remembring thinges done long agoe. 121.
Chyldehoode. 29
Choler. 86. of tvvo ſortes. 127. the office and property thereof. 128

The table.

Choler by vvhat partes of the body it is purged. 128.133.

Choler pale or citrine. 132

Choler yolkie. 133. Leekish or greene. ibid. Rusty or Brassie. 134

Cholericke folkes dreame many dreadfull dreames. 132

Cholericke persons, great flouters. 99

Christ for bodely shape, a paterne of perfection. 37. voyd of all ill affections. 38

Clysters. 118

Cocke how to make him crow cõtinually vvyth out ceasing. 127

Cold, the decay of lyfe. 60. vvasteth colour. 65

Cold bodies not altogether vvithout heate. 60

Cold persons drowsie and vnvveldie. 65

Colde thinges stirre vp appetite. ibidē

Comparison betvveene a common vvealth and a body humaine. 12

Cõpound medicines named of some of the chyefe ingredientes. 32

Compound complexions four. 84

Complexion moyst. 78

Complexion dry. 65

Complexion cold. 60

Complexion hoate. 38

Complexion temperate and perfect. 33

Complexion hoate and moyst. 87. subiect to putrefaction. 105

Complexion cold and moist. 107

Complexion hoat and dry, or cholericke. 127

The table.

Cõplexion cold and dry, or melancholique. 135
Concorde in a Realme. 12
Concord in mans Body. 84
Cõtinẽcy & chastity a speciall gyft of God. 107
Contempt of God and his vvord punished. 144
Contrition. 145
Conuenient exercise holsome. 7
Coriander. 126
Countenaũce outvvarde bevvrayeth the affection of the mynde invvardly. 156
Countenaunce, the image of the mynde. 36
Counterfeit gate. 36
Colour shevveth the complexion. 89
Counsellours levvdly disposed doe much harm to youth. 98
Counsell good, profitable to youth. 99
Cough. 109
Creatures most colde in touching. 61
Crasis. 32
Crisis. 102
Crudity hurtfull. 9.118
Custome that is ill must by little and little bee altered. 50
Curiosity in searching high mysteries. 77

D.

DAuid slevv a Lyon, a Beare, and Goliah. 44
Death vvhat it is. 135. & 28
Death either vyolent or naturall. 67
Death by ill dyet and surphet, hastened before his tyme. 3

Death

The table.

Death, of it selfe dreadfull. 67
Death to the faithfull not terrible nor dreadfull. 30.
Death vvithout any payne. 93
Dead persons heauier then liuing, and vvhy. 5
Degrees of heate in man. 34
Democritus nature alvvayes laughing. 36
Description of a body perfectly temperate. 34
Deuil a crafty and slye spirit. 21. hovv he learneth the thoughtes of man. 23. his longe experience in mischiefe. ibid. his temptations ibidem. hovv farre he is able to hurt. ibidem.
Dyet for cold persons. 65
Difference betvveene sanguine and cholericke folke. 99
Dynner. 156
Diseases proceeding of Phlegme. 109. of Catarrhes, and Rheumes. 110
Diseases of the Splene or Milt. 142
Discorde and dissention in a country, vvhat mischiefe it bringeth. 12
Disturbers of publique tranquilitye muste bee rooted out. 11
Diuersitie in natures. 14
Diuersity in opinions 88
Doggish appetite. 116
Dogdayes. 47
Dolter. 102
Dreames after perfect concoction in the Night, happen not in vayne. 37. 95.

Dreames

The table.

Dreames shevv the disposition and complexion of the body. 112
Dreames naturall are interpretable. ibid.
Dreames diuine. ibidem.
Dreames peculier to phlegmatick persons ibidé.
Dreames not rashly to be credited. 113
Dronkardes sleepy, and vvhy. 58
Dronkardes stammer and dovvble in their speache. 114. their sundry conditions, 149 in the acte of generation, vveake, lumpish and feeble ibidem.
Dycers. 101

E

EAsterlie people feareful, and timerous. 13
Education altereth nature. 16. 99
Eele, being dead floateth not aboue the vvater. 111.
Eyes. 80
Elements of mans bodie. 25. 86
Elementes fovver. 26
Emptines. 55
Englishmen. 18. vvel coloured, 48. sumptuous at their table. ibidem
England for clenlynesse & neatenes, praised. 47
Englishmen more subiect to the Svveate, then other nations. 102
English Svveat vvhen and vvhere it began. ibidé.
Erick kinge of Svveden. 36

The table.

Euery mā must search out his own inclination, 6
Euery member in the bodie serueth to some necessary vse. 12
Euery part of the body hath his seuerall office and vertue. 108
Euilles must be cured by their contraries. 47
Exercise conueniently vsed very holsome. 7
vvhat profite cōmeth thereof. 51. order thereof 52. sortes thereof. 53. vvhen to be vsed. 104
Exercise fit for crookebacked persons. 53

F

FAyth bringeth forth good vvorkes. 24
Fasting persō, heanier thē one that hath eaten meate. 5
Famished persons die the seuenth day. 151
Feare of death, vvorse then death it selfe. 93
Fishes hauing vvarme bloud. 61
Fishes liuing longe after they be taken out of the vvater. ibidem.
Fish, ill for surly and solitary persons. 61
Flommynges. 17
Foode holsommest to eate. 118
Forgetfulnesse of some thinges is best. 121
Forme of a common vvealth. 11
Foules hard of digestion. 65
Foure naturall powers or Vertues. 9
Frenchmen. 18. prompt and ready vvitted. 19
French kinge killed at the Tilt. 54
Friction 73. Sixe sortes thereof. ibidem.
Fulnesse of stomacke hurtfull. 54

The table.

G

GAll, the fountain and vvelspring of anger. 141
Garden herbes good for cold bodies. 66
Generation of milke. 108
Generation of sperme. ibidem
Germaines. 16
Good diet 19
Good for euery mā throughly to knovv his ovvn complexion. 1
Grosse bloud 13

H

HArte the fountaine of lyfe. 989
Hare maketh melancholick nourishmente, 133. being hunted and chased is much holesommer ibid. good for many purposes in Phisicke. ibidem.
Harme to a Realme and to a body, firste proceedeth from the head. 110
Harme of venerye and carnall copulation vvith vvomen, Vide carnall acte.
Hayre blacke. 39. & 41. Curled. 29. Yealovve. 41. 119. VVhite, ibid, Red ibid, Aburne, ibidem.
Hayres hoare. 112
Head harmed by the disorder of the lovver members. 104
Head and stomacke engendres and receptacles of Phlegme. 109
Heate likened to the Sunne, and moysture to the Moone

The table.

Moone. 78
Heate causeth boldenesse. 43. maketh good colour. 64
Health vvhat it is. 1. passeth gold or treasure. 2
Health aswell of mynde as of body to bee cared for, because the one cannot vvell bee vvithout the other. 21
Health sundry vvayes assaulted, crushed and altered. 29
Heraclitus nature alvvayes vveeping. 36
Hearbes that are venemous. 62
Hearbes prouoking Vryne. 71
Hearbes good for the Memory. 125
Hearbes hoate, good for colde bodies. 66
Hoate complexion 38. Tokens thereof. 32
Hoaryneſſe in meates. 112
Hoarceaeſſe. 109
Hollanders. 16. forgetfull and sleepy. ibid.
Holsome ayre. 19. as necessary for bodyly health as holsome meate and dryncke. 26
Holsome exhortation. 156
Holy ghost, vvhat he vvorketh in vs. 24
Humours are chaunged one into an other. 3
Humoures minister occasion vnto each seuerall complexion, to ensue seuerall vyces. 23
Hnmours grosse, as hurtfull to the minde, as dead Wyne to the body. 84
Humoures after a sort, are the elements of man. 84. 86.
Humoures of more force then the Planets. 101

Hungry sickneſſe. 65
Husbandry prayſed. 34

I.

Iaundise. 128
Idleneſſe. 64. maketh the body fatte and colde ibid.
Imagination of man, euil from his byrthe. 14. and 19.
Imagination of vvomen at the time of their conception. 40. 93.
Infancy. 29
Intemperature vvhat it is. 32
Influence and force of the Moone. 78
Inclination of Nature. 100
Iohn Baptist beheaded. 10
Italians. 17. their nature. ibid.
Iugglers. 101

K.

Kernelly fleshe in the dugges. 108. altereth bloude into Mylke. ibid.
Knovvledge of the case of our ovvne bodyes, very expedient. 2

L.

Leaving to a broken reede. 144
Learned & aged mē, reuerenced in Englād. 48
Lettice, ill for the Eyesight. 125

Levvd thoughtes. 14
Lyuer, the Shop of bloude. 89
Lyuer prouoketh and eggeth to carnall lust. 141
Lignum Aloes. 126
Limitation for our prayers and vvishes. 136
Lyquide meates sonest & quickliest nourish. 156
Long lyfe, hovv it may be orderly procured. 68
Lupines a kynde of pulse, the nature & operation thereof. 5
Lying in Bed on the ryght side, best. 58
Lying vpright vpon the Backe, daungerous. 58

M.

MAgo tamed a Lyon. 4
Maluesey. 103
Maynteyners of health. 1
Many good vvits by ill education & levvde company marred. 4
Mans age. 30
Man a VVolfe. 96. An Ape. 97. A Lyon, A Fox &c. ibid.
Mammiles or Dugges, the receptacles of Mylke. 108.
Mans corrupt Nature, more prone to ill then to good. 122
Man, dayly subiect to casualties. 135
Matrimony pleasaunt and profitable, & the cause Why it vvas first by God instituted. 6
Mesurable feeding most holsome. 7
Meates fit for colde persons. 65

The table.

Melancholy. 86
Melancholy may bee altered. 4
Melancholy incident to all me, especially to Studientes. 136
Melancholy of twoo sortes. ibid. Whereunto it is like. ibidé.
Melancholy what relish and tast it hath. 137
Melancholy vnnaturall of iij. sortes. 146. 152
Melancholy enflamed, what colour it hath. 147
Melancholy hath in it some heate. 148
Melancholy cold, what affectes it causeth. 148
Melancholy, doltish or asselike. ibidé.
Melancholy well tempered bringeth foorth excellent Wittes, and sharp iudgement. 149
Melancholy how it may be qualified and expugned. 151
Melancholick persons, sometimes out of measure merry. 152
Melancholick affections how they come. 143
Melancholick persons, fickle headed and inconstant. 148
Melancholick persons treacherous. 149
Melancholicke passions, and certayne hystories of sundry persons of that Complexion. 156
Melancholicke person imagination of a longe Nose. ibid.
Melancholicke person, fully perswaded that hee had Frogs and Toades in his belly. 157
Melancholick person that thought his Buttocke Were

vvere made of glasse. 151
Melancholicke person that thought himselfe to bee deade. ibid.
Melancholick persons are best to be laxatiue and soluble. 152
Melancholick persons, vvhē to be let bloud. ibidē.
Melancholick persons diet. 156
Members of the body hovv they agree, and bee lincked together. 11
Memory good. 69. hovv it may be restored. 70
Memory vvhere it resteth. 119. vvhat things be thereto hurtfull. 120. is maintayned & preserued in a temperate brayne. ibid. ill in olde folkes & children, and vvhy. ibid.
Memory the gyft of Nature, but by Arte preserued and holpen. 121
Memory by healthynes strengthned, by crudity & further spoyled. 122. by light suppers preserued, and bettered. 123
Menenius a vvise oratour, by telling a fine deuised Fable of the members of mans body, dissuaded the Nobles and Cōmons from ciuile vprore and discorde. 12
Men vviser then VVomen, vvhy. 81
Morphevv. 134
Moyst nourishment fittest for children. 49
Moyst complexion. 78. not geuen to bee malicious, spightfull, fumishe and testy. 80 their diet, 82. their stint of sleepe. ibid.
Moystnesse. 79

Moysture stedeth and nourisheth heate. 83
Murre. 109
Musicke cheareth the mynde. 53
Mylke. 71
Mylke is vvhite bloude. 108. neuer eaten by Pythagoras, and vvhy. ibidem
Mylke in the Breastes, and Duggets of young Infantes, as vvell Male as female. ibid. vvhere it is generated and made. ibid.
Mynde in moyst complections. 91
Minstrells. 101
Milt, and the vse thereof. 137. Hindreth agility of the body. ibid. cannot be taken avvay. 138. likened to a prvnces Exchequer. ibidem. prouoketh laughter. ibid. being vvell & in good case, and plight, causeth myrth and chearefulnes. 141. being distempered, affected, or out of right course, causeth a heauy mynde. ibid.
Mirth hovv it is caused. 5
Mirth at the Table. 76
Mirth and pleasaunt company profitable for Melancholicke persons. 139
Mirth moderately vsed, & banquetting, reuyueth the spirites & maketh a mS fresh coloured. 154
Mixture of humoures compared to Wyne. 107

N.

NAturall heate. 8.60
Nature of Spermaticke seede, and Eœmi-

The table.

nine Bloud. 29
Nature of persons Phlegmatique. 63
Northren people. 31
Nosce teipsum.
Notoriyus villaines procede not from loutish natures, but from excellent mindes, corrupted & by levvde education marred.
Notes of a dry Complexion. 68
Notes to knovv a Phlegmatick person, and hys nature. 112
Notes vvhereby to knovv a Cholerick complexion. 119
Notes of a Melancholicke Complexion. 146
Notes and nature of a Sanguine person. 108
Nucha or the nape of the Necke must bee kepte vvarme. 121

O

Oldage. 28. hath no certaine number of yeares appointed, hovv long it lasteth, as eth other age hath. 29
Olde men forgetfull and vvhy. 16. sometimes as lusty as youngmen, and vvhy. 28
Oldmen by nature drye, but in condition moyst 88. much harmed by vsing carnall copulation & venerie. 51
Olde grudges. 122
Onyons ill for the eyes, and memory. 125

The table.

Oppilation of the Liuer, how it commeth 104.
how to bee auoided. ibidem.
Oppilation and putrefaction, the originall cause of all diseases. 14

Parasites. 108
Partes of the body subiect to Phlegme. 117
Patricke Purgatory. 146
Persons mere sanguine, cómonly starke fooles. 96
Persons Apoplectique. 139. how to restore them to the right vse of their tongue. ibid.
Perturbations of the minde. 59. 141
Philip king of Spayne. 90
Phlegme, the matter of bloud. 107. the vse and effect thereof. 109. what place of the body it is in. ibid. Diseases growing through it. ibidem
Phlegme. 86
Phlegme of 4. sortes. 115
Phlegme sweete. 116
Phlegme sower. ibidem.
Phlegme salt. 117. harmes thereof. ibidem.
Phlegme flame. ibid.
Phlegme common to all men. 118
Phlegmatique persons ill coloured. 146
Phlegmatique persons praised. 115
Phlegmatique persons must eate light suppers. 115.
Phlegmatique persons must vse exercise. ibid.

Playing vvith the head vvhat it signifieth. 99
Pockes. 134
Polycletus rule. 38
Povver attractiue. 9
Povver retentiue. ibidem.
Povver digestiue. ibidem.
Povver expulsiue. ibidem.
Poze. 109.
Proportion of bloud to other humours. 100
Prouerbes, emunctæ naris, & obesæ naris, expoũded. 114
Pubertie. 123
Putrefaction. 10
Pypers. 101
Pythagoras, so his comparing of the ages of mans life, to the foure quarters of the yeare. ibidem.

Q

QVaisie stomackes. 156
Qualefiers of the heate of bloud. 150
Qualities. 85
Quinces conserued. 126
Quietnes and tranquilitie of mind. 156

R

RApes good for the eiesight. 125
Rebellion in the bodie. 84
Receiptes laxatiue. 104

Re-

The table.

Recreation discommendable. 74.76
Remorse of conscience for vvicked deedes. 144
Repletion. 56
Restoratiues for the memorie. 125
Ringvvormes. 134
Riot and bellicheare. 10
Rue prouoketh lust in vvomen, extinguisheth it in men. 81

S

Sampson.43.his great strength. ibidem.
Sangar.44.vvith a plough share slevve.600.
Philistines. ibidem.
Sanguine persons curteous, and milde natured, 92. Vide Bloud.
Scottes. 18
Scoffers; 101
Secke. 102
Seede.85.105.105. pollution and effluction therof hovv it happeneth. 113
Shaning of the beard helpeth memory. 124
Shauing of the head, ibidem.
Short stature, vvhereof it commeth. 17
Sicknesse vvhat it is. 12
Signes of sickenesse approching. ibidem
Sickly persons must eate litle bread. 156
Signes of a brain distempered. 148
Signes of such as bee subiect to melancholy. 147.

Sinne

The table.

Sinne cause of sickneſſe and death. 68
Sleepe and the commodities thereof. 57. & 73.
time & ſpace thereof. 57. to vvhat vſe it ſerueth. 95. good for Cholerick perſons. 138
Sleepers ſoundly. 57. Small & vnquiet Sleepers. 58.
Sleepe by day, ill and vnholſome. 58. good for raging or Idleneſſe of the brayne. 158
Sleeping perſon heauier then a vvatching. 6
Slouth and eaſe. 54
Sound Parents beget ſound children. 85
Solitarie perſons ſubiect to the Apoplexie. 61
Snailes life. 62
Soule. 12
Sounding. 133
Soueraigntie of the hart. 209
Spaniardes. 18
Sperme. 87
Speach how to be reſtored. 126
Spirite. 7. vvhat it is. 8. requireth great care. ibidem being in good caſe & téper cauſeth tranquilitie of mynde. ibid. beyng diſtempered it vvorketh ſundry motions and bringeth diſquietnes. ibidé. vvhat thinges be thereto moſt hurtful & vvhat moſt comfortable. ibidem. 19. & 20. greatly cõforted vvith ſvveete ſmelles. 129
Spirite animall and the effectes thereof. 15
Spirite vitall. ibidem.
Spirite of nature. 20
Stammerers. 141. cannot ſpeake ſoftly. ibidem.

&

& 147.
Stitches. 103
Stinking breath hovv it commeth. 156
Stomacke and heade engendrers and keepers of Phlegme. 109
Store of hayre hovv it commeth. 41
Strong breath and stinking mouthes. 156
Study by Candlelight hurtfull. 74
Students exercyses. 75
Superstition. 24
Supper. 156
Svveate. 87

T.

TAlnesse of personage. 27
Temperaunce. 60
Temperature, vvhat it is, 32. nyne differences thereof. ibid. subiect to chaunge. 88
Testicles. 85
Tettars. 134
Text of Esay expounded. 114
Themistocles vvished to learne the Arte of forgetfulnes. 122. his nature & disposition, vvhile hee was young. 130
Thinges making good digestion & spirites. 5
Thinges good for the memory. 125
Thinges not naturall, sixe. 46
Thinne bloude. 13
Three most holsome thinges for health. 7

Timon

The table.

Timon, a deadly hater of all men, and all compeny. 143
Time for enery matter. 77
Tokens of a cold complexion. 64
Tokens of a moyst body. 80
Tokens of the disposition of phlegmaticke persons. 114
Tokens of sanguine persons. 99
Tormentes of an vnquiet mynde, and guilty conscience. 145
Tranquillity of mynde. 38. 59
Traunce. 203
Triall of good horses. 54
Trophonius Denne. 145
True goodes. 2
Tumblers. 101
Turpentyne. 72
Turpentine, howe to prepare it. ibid. to make it liquide and potable, ibid.

V.

VEntry, Vide Carnall acte.
Veyne opened, shewyth oculerly, ech of the four humours, 26
Veynes from vvhence they spring. 29
Vertues defaced and marred by vyces 44
Vitall moysture. 7
Vitall spirite, 12
Vlcers. 134

Vnhol-

Vnholsome meates spilleth nature. 27
Vnablenes in some to beget children. 43
Vomite must be seeldome prouoked. 55
When to vomite. ibidem. to vvhat persons it is most hurtfull. 56
Voyce. 45

VV.

WAnne colour. 65
VVashing of the head. 126
VVatching ouermuch hurtfull. 58
VVayWard persons. 12
VVhores. 106
VVolfe, a disease. 134
VVomen full of hayre on their heades. 42
VVomen hayry leacherous. ibid. cause of barrénes in vvomen. 43
VVormevvood holesome for the Lyuer 104
VVringing in the small Guts. 129
VVyfe bravvlinge, and skoldinge, lykened to a dropping house. 110
VVyly Foxes. 130
VVyly Winckers. 58
VVyne, hurtfull to Children. 49. maketh the heart merry. 138
VVisemen sometime fearefull. 94

Y.

YOũgmen somtimes vveake, vvearishe, & feeble, and vvhy. 28

Young.

The table.

Youngman sodenly gray headed. 91
Youth. 29

Z

ZEale vvithout knovvledge. 25
Zellanders. 17
Zeno. 5

T. N.

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